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“PEACE BE TO THIS HOUSE

MARY BAKER EDDY'S
"CHALLENGE TO THE WORLD"

Accepted and Answered

By

ARTHUR E. OVERBURY

And

"THE CHRISTIAN SCIENCE CHURCH"

By

WILLIAM McAFEE GOODWIN, L. B., C. S.

Published and For Sale

By

ARTHUR E. OVERBURY
Monrovia, California

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A C H A L L E N G E

MARY BAKER EDDY CHALLENGES THE WORLD

under heading

"VERITAS ODIUM PARTIT"

and says:

"I have professed Christianity a half-century; and now I calmly challenge the world, upon fair investigation, to furnish a single instance of departure in one of my works from the highest possible ethics."

(See "Miscellaneous Writings," p. 247, by Mary Baker Eddy.)

MARY BAKER EDDY'S CHALLENGE

ACCEPTED BY

ARTHUR E. OVERBURY

Author-Translator of

"THE TRIUMPHANT CHRIST VERSION"

of

THE NEW TESTAMENT

A translation that presents true Christianity from an absolutely impersonal standpoint and from a strictly Scientific and Religious aspect—and recognizes both *Healing* and *Teaching* as component parts of all true Christianity.

FOREWORD

AUTHOR'S MOTIVE IN TAKING UP THIS CHALLENGE

The sole object and aim of the author is to be
INSTRUCTIVE, CONSTRUCTIVE,
and HELPFUL

in rectifying a great wrong that affects all humanity, and this in accord with the following statement which was made by Mary Baker Eddy, in her Communion Address of June 6, 1899, to The Mother Church—The First Church of Christ, Scientist, in Boston, Mass., which reads:

**"A LIE LEFT TO ITSELF IS NOT SO SOON DESTROYED
AS IT IS WITH THE HELP OF TRUTH TELLING."**

And with her instruction in her book, "Science and Health with Key to the Scriptures," p. 452, which reads:

**"WHEN ERROR CONFRONTS YOU, WITHOLD NOT THE
REBUKE OR THE EXPLANATION WHICH DESTROYS
ERROR."**

As individual spiritual children of God, in Truth—are we not *God's freedmen*, as exemplified by Jesus, entitled "Christ," with transcendent possibilities, or are we mere puppets and syphants of some self-exalted personality or man-made ecclesiastical institution? This all-important question, dear reader, is put fairly and squarely up to you to answer—each for himself—as in the very presence of God, and regardless of what another may have said or what you have heretofore believed.

Before proceeding to designate a specific instance or instances where Mary Baker Eddy has been guilty of departing from "the highest possible ethics," a word of explanation undoubtedly would be welcomed.

The gravity of the charges being made unquestionably calls for the selection of specific instances of such major importance as are sufficient to warrant and justify the taking of such drastic action as is involved in challenging the word of Mary Baker Eddy,—a world renowned character, and bringing the matter to public attention.

The Author of this "Thesis" wishes to make it as plain as words can convey that he is taking this drastic step solely to bring about a much needed change in the Christian Science Church Hierarchy and its By-laws, particularly as the errors

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involved relate to the assumption and usurpation of authority to exercise jurisdiction over the spiritual lives and actions of Christian Truth-seekers, both inside and outside the Church. A matter so far-reaching that it vitally concerns the welfare of all humanity, and not merely a matter of difference of opinion concerning minor matters of Church organization and policy, nor in any spirit of carping or wanton criticism of a marvelous woman and her lifework.

In passing, however, it may be well to state that many years ago the Author of this "Thesis" was himself a member of the Christian Science organization, like the Author of the book, "The Christian Science Church", which is being re-printed in part, by consent of the Author, in this volume, but resigned voluntarily because of the major errors herewith set forth in detail. The Author, however, entertains the most profound and sincere regard and appreciation for the great and illuminating spiritual contribution Mary Baker Eddy has made to Christendom and to the whole world at large in her elaboration and co-ordination of Christian meta-physics, which has helped to a marvelous degree to bridge the great gulf of ignorance that lay between Science and Religion,—as these are physiologically interpreted.

Insofar as Mrs. Eddy's purely meta-physical* deductions and spiritual teachings are concerned, apart from all her personal claims to special Divine appointment and jurisdiction, as set forth in her text-book, and setting aside the question of how or when Meta-physical Science was first "discovered" or visioned by her, the Author is in complete accord with most of her major meta-physical premises and conclusions,—even though decidedly not with her Church Hierarchy and its liberty-destroying Mandates and By-laws, and freely acknowledges himself her spiritual beneficiary in many ways beyond words to compute. Her text-book on Christian meta-physics should prove of invaluable assistance to every earnest Truth-seeker if the personality equation concerning herself be excluded. Furthermore the Author esteems himself to be a most loyal and devoted friend of Mary Baker Eddy's—notwithstanding certain vital differences of opinion and despite her human frailties, whatsoever they be,—according to her own most enlightening definition of "Loyalty", which defini-

* Footnote: The word metaphysical is arbitrarily spelled "meta-physical" when used by the Author in this Thesis to emphasize the true significance of the word. "Meta" meaning "above."

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tion is herewith quoted from an article in her book, "Retrospection and Introspection," p. 50, entitled "College Closed," which reads:

"By loyalty in students, I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love."

Insofar as Mrs. Eddy herself conforms to the demands of Truth and the Golden Rule as a sincere student of Truth like everyone else, and to this true definition of "Loyalty," recognizing her own proper relationship to God, Principle; conforms to the Golden Rule of Life, as comprehended from the meta-physical standpoint, in connection with her organization activities, and acts accordingly; and, insofar as Mrs. Eddy does not presume to encroach upon the Deific prerogatives of God, or upon the God-given rights of others in trespassing upon one's direct spiritual relationship to God, the Author of this "Thesis" is glad to count himself a zealous co-worker with Mrs. Eddy and her associates, and wishes his readers to so understand.

In matters of Principle, however, no true friend will permit personal friendship and loyalties to influence his judgment and conduct.

In the 1st Edition of "Science and Health" Mrs. Eddy expressed her opinion in unmistakable terms that Church organization was a hindrance rather than a help to the highest spiritual development, and the following statement to this effect appears on pp. 166-167 of her 1st edition, which reads: (It is an inspired utterance.)

"We have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick, and casting out error. The uselessness of drugs, the emptiness of knowledge that puffeth up, and the imaginary laws of matter are very apparent to those who are rising to the more glorious demonstration of their God-being.

"The mistake that the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make . . . but the mistake Church members make to employ drugs to heal the sick was not made by the students of Jesus."

"Christ's church was Truth, 'I am Truth and Life' the temple for the worshippers of Truth is Spirit, not matter. . . .

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"No time was lost by our Master in organizations, rites, or ceremonies, or in proselyting for certain forms of belief."

In view of above enlightening statement, made by Mary Baker Eddy herself, and published in her first edition of "Science and Health," and in view of her claim that both "Science and Health" and the Manual of By-laws of her Church Hierarchy are inspired of God, let us proceed with our answer to her "Challenge to the World."

It may be said, however, regardless of Mrs. Eddy's conclusions, that the Author of this "Thesis" endorses the use of either individual or organized effort to propagate Truth when spiritual individuality is not enslaved, trammled, or encroached upon in the process.

THE CHALLENGE OF MARY BAKER EDDY
issued to the whole world
"TO FURNISH A SINGLE INSTANCE OF DEPARTURE IN
ONE OF MY WORKS FROM THE HIGHEST POSSIBLE
ETHICS,"
I, ARTHUR E. OVERBURY, accept

This vital decision to discuss this matter in detail does not concern myself alone, but concerns all humanity as well. It is of profoundly greater importance to Christendom to be solved aright than even the problem of the physical enslavement of the body.

Fully mindful of the great and illuminating spiritual contribution Mrs. Eddy has made to the world in elaborating Spiritual Science (so far as her purely meta-physical teaching goes) and also fully conscious of the import and gravity of my action in taking this decisive step, nevertheless—in a spirit of true Christian charity and with the deepest sincerity, I accept her Challenge and assume full responsibility.

The following specific charges are now brought by
ARTHUR E. OVERBURY
against Mary Baker Eddy,—and simultaneously against the

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BOARD OF DIRECTORS of the Church Hierarchy Mrs. Eddy founded, which institution now exists, and will continue to exist until replaced by a proper form of organized effort to promulgate Truth.

Probably the most far-reaching error that Mrs. Eddy has been guilty of has been her claim that she, and she alone, was the original "Discoverer" of Christian Meta-physics in this age. Irrefutable evidence, however, from Mrs. Eddy's own pen is presented in great detail in this Thesis, (her original letters being still available for confirmation) to disprove this claim, and all the consequent errors that have followed in its train.

Second in importance perhaps, as another major breach of ethical conduct is the error Mrs. Eddy has been guilty of, on the strength of this purported original "Discovery," is her error in establishing an arbitrary Church Hierarchy, with herself as its Supreme Head or Pope—and the holding together this Hierarchy by a series of personal liberty-destroying Mandates, Injunctions, and Excommunication Anathemas, which in essence are absolutely contrary to Jesus' teaching; as to the "First and Great Commandment," and to the "Second" which is like unto it.

Numerous instances will be cited in connection with these primary errors which constitute a sequence of errors, where it is charged, and substantiated by facts—including quotations from Mrs. Eddy's own writings that Mrs. Eddy herself acted diametrically opposite to her own meta-physical teaching—particularly in respect to matters concerning her purported "original discovery", and to the founding of her arbitrarily governed religious Hierarchy; and including the form of restrictive and monopolistic "Preaching and Teaching Trust" she instituted in connection with it.

This Church Hierarchy was obviously organized with the express purpose of enabling Mrs. Eddy to exercise Papal jurisdiction and personal control over her fellow students. Both the Healing and Teaching departments of this Hierarchy teach one code of ethics for others, but practice the very opposite themselves, and by so doing serve to neutralize to a very great extent the efficacy of Jesus Christ's universal and specific instructions to his disciples and followers to both "Preach the Gospel of God's Truth" and "Heal the Sick" by spiritual means as he healed them.

The Divine call of God to "Preach the Glad Tidings of Spirit-truth" is a fundamental call of God that may not properly be

abrogated by any man, or woman. Every individual who honestly and sincerely responds to this call of God, is ordained of God, and this ordination that emanates directly from God himself is the *only ordination* that is truly acceptable to Him.

These errors, previously referred to, date specifically from the time when Mrs. Eddy began to repudiate her former highly esteemed and accredited meta-physical Healer and Teacher, Dr. P. P. Quimby, and to depart from her normal Christian role of Author, Teacher, Publisher, and Demonstrator of Divine Science and Religion, and later on began to concern herself with the founding and administering of a Theocratic religious Hierarchy, with herself as its Supreme Head, to enable her to personally dominate and obtain complete jurisdiction over the spiritual lives and actions of her Christian brethren who had accepted her meta-physical interpretations and conclusions as true.

From the instant Mrs. Eddy repudiated her former Teacher and accepted these erroneous, subtle suggestions to seek personal prestige and assume temporal power; and presumed to take jurisdiction over her fellows, she departed from the standard of true Religious and Scientific Christianity she herself had set up, and had many a cup of gall to drink in consequence.

The printed records show that it was during this period in her career that Mrs. Eddy founded a Church organization which she designated "THE MOTHER CHURCH", which—under her personal direction—rapidly began to expand its powers and field of operations. This organization ultimately assumed more and more under her domination the definite form of an ecclesiastical Hierarchy, with absolute power—equivalent to Papal powers—vested in herself as its Head,—who, continually claiming Divine guidance for whatever move she made,—established a forced mesmeric jurisdiction over her fellow students of Truth.

Upon completion of this Church Hierarchy, Mrs. Eddy then proceeded step by step, as Supreme Head of the Church, to issue a series of absolutely restrictive and prohibitive Mandates, Injunctions, By-laws, and even anathemas,—one of which Mandates forbade her Christian brethren—whether qualified or not—to either *preach* or *teach* Christian Science, (which Mrs. Eddy asserted at various other times was but another name for true Christianity) unless one obtain a diploma from her Metaphysical College in Boston, Mass., recognize her claim to be the original "Discoverer" and acknowledge her purported right to exercise

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temporal and spiritual authority and jurisdiction over their lives.

These Mandates, obviously affect all Christendom, inasmuch as certain basic truths underlying her meta-physical teaching have proved to be demonstrably true in actual practice, regardless of where they originated.

Thus was Truth trammelled and fettered anew by Mrs. Eddy's numerous man-made By-laws and Injunctions, issued and enforced by the very person who had proclaimed and taught her students their inalienable and God-given right as individuals to be untrammelled and free from the domination of any personality, mortal law, or By-law.

For a half century or more Mrs. Eddy has challenged in the most vigorous and emphatic language the right of anyone to abridge her right, or the right of others, to heal the sick by spiritual power alone, as Jesus Christ healed them. Inasmuch, however, as Mary Baker Eddy has and does now, through her Mandates and By-laws, arbitrarily deny the right of her Christian brethren to either Preach or Teach Christ-truth except by her permission, and for her authority to do so has relied upon her own mis-conception of herself as a God-appointed spiritual Hierarch or Pope, vested with supposed authority by God to establish a Hierarchy on earth, with power to "set the bounds" governing the spiritual activities of others; and has and does obligate her Board of Directors to enforce those unchristian Mandates under penalty of excommunication,—it becomes the imperative duty of someone whose vision is untrammelled by the mesmerism of her personality, to rise up and turn the spot-light of Truth upon this subtle phase of ecclesiastical imposition.

Enlightening his disciples on a certain occasion as to the spiritual possibilities inherent in every individual, and as to the infinitude of God-power available to one and all alike, without respect of persons, when we truly come into spiritual at-onement with God, Spirit, and obey His divine law,—Jesus, the Great Exemplar of God-power, and revealer of the true nature and attributes of the "Christ", said:

**"THE THINGS THAT I DO SHALL YE DO ALSO,
AND GREATER THINGS THAN THESE SHALL YE
DO, BECAUSE I GO UNTO THE FATHER."**

Well did the Great Wayshower know that "one with God" may be a greater evangelical factor for promulgating good than all other material means, methods, or organizations combined.

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He exemplified as an individual the leaven of pure Christliness, or spirituality manifested, and won his way back to the courts of Heaven from whence he came.

Jesus, entitled "Christ", because he was entitled to bear this title, set up the STANDARD of true Christliness for all to witness and profit by, but never did he arbitrarily attempt to limit the *Teaching* and *Preaching* of the Glad Tidings he brought to a sin-sick, suffering world, to any certain persons. He taught a few selected disciples, and then bade them go forth spreading the GOOD NEWS. This is the true evangelical Christly method.

Let his enlightening revelation regarding our spiritual possibilities, and the truth he taught regarding the direct relationship we bear to God, (as we comprehend our spiritual selves aright) be the answer to all and everyone who would seek to set up dominating Lordships to establish spiritual jurisdiction over his or her fellows,—lest verily he be found encroaching upon the sole prerogative of THE MOST HIGH GOD.

"QUENCH NOT THE SPIRIT!"

I, Arthur E. Overbury, therefore, both challenge and deny Mary Baker Eddy's claim that she was the original "Discoverer" of Christian or Spiritual Science, and her unwarranted assumption of alleged Divine sanction to exercise jurisdiction over the lives and destinies of others as a flagrant breach of Christian ethics, and demand in the name of God and His Christ that this spiritual enslavement cease. Hereafter let only such Christian and ethical means and methods be utilized in the promulgation of Truth as will square with Principle, God, and His Golden Rule.

OWING TO THE FACT THAT MARY BAKER EDDY HAS PASSED ON AND IS NO LONGER HERE IN THE FLESH TO SPEAK FOR HERSELF,—BUT, INASMUCH AS MRS. EDDY, WHEN ON EARTH, LEFT UNDISPUTABLE *EVIDENCE IN HER OWN HANDWRITING THAT DR. PHINEAS P. QUIMBY, OF PORTLAND, MAINE, BOTH HEALED AND TAUGHT HER IN THE YEAR 1862, AND PUBLICLY PROCLAIMED THE FACT; AND, INASMUCH AS MRS. EDDY INCORPORATED IN HER BOOKS AND WRITINGS

*Footnote. See data concerning the question, "Did Dr. Phineas P. Quimby of Portland, Maine, or Mary Baker Eddy first discover in this age the Science and Art of Christian Meta-physics, as taught and practiced by Jesus, entitled "Christ", in Section 2 of this Thesis.

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AND IN HER "MANUAL OF CHURCH BY-LAWS" CERTAIN VITAL ERRORS INVOLVING PRINCIPLE AND GOLDEN RULE IN CONNECTION WITH HER PERSONALITY AND ORGANIZATION, AND IN THE ISSUING OF FINITE EDICTS, BY-LAWS, AND INJUNCTIONS (EQUIVALENT IN ALL RESPECTS TO PAPAL EDICTS) WHICH OUTRAGE EVERY SENSE OF JUSTICE, LIBERTY, AND EQUITY—HUMAN OR DIVINE—AND CONTRARY TO HER OWN PURELY META-PHYSICAL AND ETHICAL PREMISES AND CONCLUSIONS; AND HAS ESTABLISHED A CHURCH HIERARCHY TO PERPETUATE AND ENFORCE HER ERRONEOUS PERSONAL COMMANDS, IT NECESSARILY DEVOLVES UPON THE BOARD OF DIRECTORS OF THIS CHURCH HIERARCHY SHE FOUNDED TO REPLY TO THESE CHARGES BROUGHT AGAINST BOTH MARY BAKER EDDY AND THEMSELVES, SEEING THAT THEY CONTINUE TO PERPETUATE THE ERRORS BY PUBLISHING AND ENFORCING HER ENSLAVING MANDATES AND BY-LAWS, INCLUDING THE ERROR INVOLVED IN MRS. EDDY'S "CHALLENGE TO THE WORLD", WHICH "CHALLENGE" IS NOW BEING ANSWERED.

CONCERNING THE QUESTION OF AUTHORITY AND JURISDICTION

Primarily, Mrs. Eddy is charged with positive plagiarism in connection with her claim of being the original "Discoverer" of Christian metaphysics, and with founding an ecclesiastical Church Hierarchy subversive to Christian liberty, justice and equity on the strength of this asserted "Discovery", and with assuming what virtually amounts to absolute Papal power and jurisdiction over her finite institution, and over the spiritual as well as physical lives, actions, and destinies of her followers.

Uninformed as to Mrs. Eddy's true status in respect to this matter of "Discovery", and with her ultimate purpose and aim in thus founding this Church organization along the lines of a Hierarchy, many earnest Christian students were induced to lend their aid and support in helping Mrs. Eddy establish what she termed, "THE MOTHER CHURCH". This "MOTHER CHURCH", it is charged, was organized with the direct intention of establishing herself as Hierarch, or Pope, so that Mrs. Eddy might hold absolute jurisdiction over all those who should accept her basic meta-physical teaching as well as her assumption of authority and jurisdiction as being directly God-inspired.

This was done despite her earlier teaching and writings that spiritual man owes sole allegiance to his Maker, and in contradiction to her statement on pages 78-79 and 84 of her book, "Retrospection and Introspection", which reads:

"TO BECLOUD MORTALS, OR FOR YOURSELF TO HIDE FROM GOD, IS TO CONSPIRE AGAINST THE BLESSINGS OTHERWISE CONFERRED, AGAINST THE PROGRESS OF THE HUMAN RACE, AS WELL AS AGAINST HONEST METAPHYSICAL THEORY AND PRACTICE."

"THE OPINIONS OF MEN CANNOT BE SUBSTITUTED FOR GOD'S REVELATION. IN TIMES PAST, ARROGANT PRIDE, IN ATTEMPTING TO STEADY THE ARK OF TRUTH, OBSCURED EVEN THE POWER AND GLORY OF THE SCRIPTURES." . . .

There is no question but that the Christian Science organization has gone over to institutionalism,—substituting a creed of Papal Eddyism and ecclesiasticism for the individual simple evan-

Concerning the Question of Authority and Jurisdiction

gelical means and methods employed by Jesus and his disciples. Ecclesiastical Church organizations, under whatever name or title, which make distinction between a so-called Clergy and so-called laymen are doomed to fail of their declared intention. When spiritual minded Teachers recognize this essential truth they will begin and end every discourse with the reminder that no man is specially called of God to be "Minister and High Priest", but that God has called *one and all*—meaning both you and I—to truly minister and serve Him in Christly evangelical fashion, in all the by-ways and high-ways of life.

It is mainly for this reason that all the ecclesiastical Church organizations are losing their spiritual hold on their people. Experience has taught the people in this day and age that a professional Priesthood and Ministry in connection with religious institutions cannot be substituted for that direct call of God to each one to be true evangelists, or *ministers*, in the true meaning of the term. Professional ecclesiasticism and Church organizations, as governed by the so-called "Clergy", have not perpetuated the pure "Christ" qualities and method demonstrated by Jesus, nor taught their members that their primal duty and privilege, as individuals, is to serve or minister, even as the Great Exemplar served, or ministered. Now the whole trend is back to New Testament evangelical ministry, to be practiced by everyone, including both *the healing of the sick and sinful*, and the *teaching of the Glad Tidings* regarding the true nature of God, Christ, and Creation, as Jesus practiced and taught it.

Well has Mrs. Eddy taught in "Miscellaneous Writings", pp. 210 and 355, that:

**ERROR UNCOVERED, IS TWO-THIRDS DESTROYED,
and that:**

THE OTHER THIRD DESTROYS ITSELF.

The Author of this "Thesis" is convinced that in uncovering these very basic errors in Christian practice, with constructive intent, both in respect to the Christian Science Church as well as other Church organizations, that corrective results will assuredly follow. Not that organized effort to spread abroad the Glad Tidings are not as legitimate as individual efforts, but only as they keep faith with the "First and Great Commandment", and the "Second which is like unto it."

Canons of ecclesiastical institutions usually follow in the wake and seldom in the forefront of spiritual vision and enlightenment.

Concerning the Question of Authority and Jurisdiction

In producing proof to sustain the foregoing conclusions and charges, the Author offers as specific instances, two Mandates or Injunctions issued by Mary Baker Eddy of the most astounding and arbitrary nature, concerning the prohibiting and restricting of Preaching and Teaching.

These Edicts appeared over Mrs. Eddy's signature in the March 1897 and 1898 issues of *The Christian Science Journal*; and fairly indicate the Papal state of mind Mrs. Eddy had attained to at this period. The First of these Mandates, striking out of a clear sky at the spiritual freedom of action and liberty of speech of her followers is quoted herewith:

"THE CHRISTIAN SCIENTISTS IN THE UNITED STATES AND CANADA ARE HEREBY ENJOINED NOT TO TEACH A STUDENT CHRISTIAN SCIENCE FOR ONE YEAR, COMMENCING MARCH 14TH, 1897.

" 'MISCELLANEOUS WRITINGS' (A NEW BOOK WHICH MRS. EDDY HAS JUST PUBLISHED ON FEBRUARY 10, 1897) IS CALCULATED TO PREPARE THE MINDS OF ALL TRUE THINKERS TO UNDERSTAND THE CHRISTIAN SCIENCE TEXT-BOOK MORE CORRECTLY THAN A STUDENT CAN.

"THE BIBLE, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, AND MY OTHER PUBLISHED WORKS, ARE THE ONLY PROPER INSTRUCTORS FOR THIS HOUR.

"IT SHALL BE THE DUTY OF ALL CHRISTIAN SCIENTISTS TO CIRCULATE AND TO SELL AS MANY OF THESE BOOKS AS THEY CAN".

"IF A MEMBER OF THE FIRST CHURCH OF CHRIST, SCIENTIST, SHALL FAIL TO OBEY THIS INJUNCTION IT SHALL RENDER HIM LIABLE TO LOSE HIS MEMBERSHIP IN THIS CHURCH."

(Signed)

"MARY BAKER EDDY."

The *second* Mandate issued by Mrs. Eddy, relative to the prohibiting and restricting of *Preaching and Teaching* Christian-Truth, or as Mrs. Eddy had renamed it, "Christian Science" to suit her own purposes, appeared in *The Christian Science Journal* of March, 1898.

Concerning the Question of Authority and Jurisdiction

This *second* Mandate *permanently* deprived the major portion of her Christian brethren and fellow students of TRUTH throughout the entire habitable world, from exercising their God-given right, duty, and privilege to *Preach and Teach* the spiritual truths concerning God, Christ, and Creation, as fast as they comprehend them,—without let or hindrance from Mrs. Eddy or from any person or institution.

This Mandate reads as follows:

“NOTICE

“I HEREBY NOTIFY THE FIELD THAT ON MARCH 1ST THE YEAR EXPIRES IN WHICH CHRISTIAN SCIENTISTS WERE REQUESTED TO ABSTAIN FROM TEACHING. TODAY MY MESSAGE TO YOU IS THAT LOYAL STUDENTS FROM THE MASSACHUSETTS METAPHYSICAL COLLEGE WHO HAVE PROVEN THEMSELVES GOOD AND USEFUL TEACHERS MAY INSTRUCT TWO CLASSES OF NOT OVER THIRTY (30) STUDENTS DURING THIS ENSUING YEAR. MAY OUR GOD THAT IS LOVE TEACH US THIS YEAR HOW TO SERVE HIM.

“MAY THE DEAR FAITHFUL LABORERS, WHO ARE NOT REQUIRED TO TEACH THIS YEAR, ‘WAIT PATIENTLY ON THE LORD’, AND HE WILL RENEW THEIR STRENGTH FOR THAT WHICH IS TO COME.”

(Signed)

“MARY BAKER EDDY.”

Question: Is it not a wonder that both those students who were thus graciously permitted by Mary Baker Eddy to *again teach* God’s truth to their fellows, as well as those “not required to teach”, or in more direct language, were *prohibited from teaching*, had any spiritual breath left in them, after reading and digesting the import of this Edict that “set the bounds” of their future spiritual activities?

In repudiation of this egotistical assumption that God ever endowed Papal authority and power upon Mary Baker Eddy, or to any other individual in any age to take spiritual jurisdiction over their fellows, to the extent of issuing Mandatory orders to them, the Author asserts without fear of honest, sincere contradiction, that God does not create one man to be spiritually

Concerning the Question of Authority and Jurisdiction

subservient to his fellow-man, but has and does call one and all of His children to be "Ministers and High Priests" in His Kingdom of the spirit.

God communes with each one in that great Temple that Jesus taught is "within us"—the Temple of Spiritual Consciousness—and when God bids us proclaim and teach Truth and practice it we need wait for no other man-made ordination or permission before obeying His injunctions to serve and minister.

Every individual who answers this call to minister, is, properly speaking, a true Minister and High Priest of God, and requires no permission from any man or institution, or any "Diploma" to entitle him, or her, to the right to *Preach and Teach* the Glad Tidings of Spirit-truth by word and deed.

In order to enable us to know Truth, Jesus, entitled "Christ" said, "Seek, and ye shall find. Knock, and the door shall be opened to you". TRUTH is not the personal property of any man, or woman! It is the common heritage of God to one and all alike.

It is the part of wisdom then to obey the universal and Divine command of God, as voiced by Christ Jesus, when he said:

"GO YE INTO ALL THE WORLD, *PREACH THE GOSPEL* (the Glad Tidings of the Kingdom of God that is within you) TO EVERY CREATURE" . . . "HEAL THE SICK, CLEANSE THE LEPER, RAISE THE DEAD, CAST OUT DEMONS. FREELY YE HAVE RECEIVED, (the gift of God) FREELY MAKE IT KNOWN TO OTHERS" (by manifesting the life divine in all the walks of life.

Spiritual truth has been discovered and made available to mankind in co-ordinated form in this age as never before in human history, so far as there is any record. Truth-seekers, who look to God to unfold the eternal truths and verities of Creation to them, as God comprehends TRUTH, (but not as mortals comprehend it) will surely be led to comprehend the deep things of God, if they seek God with all their soul, and all their intelligence, and all their strength,—for verily "He is not far away from every one of us".

Exercise then your own individual spiritual sovereignty, and recognize the spiritual sovereignty of others as children of THE MOST HIGH GOD, and render obedience to none other in all

Concerning the Question of Authority and Jurisdiction

vital spiritual matters, for assuredly "it is better to obey God rather than man."

Remember, that if we *over-estimate* the spiritual virtues of another, in comparison with our own spiritual possibilities, we correspondingly *under-estimate* and depreciate the infinitude of power and harmony that God is ever ready and willing to manifest through us ourselves, for God is no respecter of persons. It is unwise, therefore, to mal-practice on ourselves by rendering obeisance in spiritual matters, or to mal-practice by requiring obeisance from others, as though they were inferior or superior to ourselves in the sight of God.

Too long has humanity bowed down before the sacerdotal Priests and Ministers of ecclesiastical origins, extolling or belittling them, while utterly failing to realize that they are no more called of God to minister than are you and I.

By looking to others to be Ministers for us ecclesiastically, we have allowed our own most sacred privilege and duty to be usurped by a professional Clergy, in the name of ecclesiasticism and Church. To minister and serve others in the Christ way, is to be a minister and High Priest of God, and to so minister and serve others is absolutely essential to our own happiness and well-being. No man can minister in our stead; no man can minister for us; hence the primal necessity of retaining one's virginal sense of spiritual sovereignty as Children of God, as we come to know ourselves aright, even as also we are known.

In accepting Mary Baker Eddy's over-estimate of herself as a being supposedly super-endowed with spiritual virtue and wisdom by God,—and particularly commissioned by God to assume jurisdiction and to rule as supreme Overlord over her fellow-students, her followers sanctioned a greivous error and in consequence became completely mesmerized and subservient to her will and personality.

Through thus *over-estimating* Mrs. Eddy as some kind of a specially endowed child of God, essentially different from themselves, they *under-estimated* the fact that God would do as much for them as he would do for her, Mary Baker Eddy, or even do for Jesus himself according to the great Master meta-physician's own statement, if they will but open the door of their hearts to the Christ-truth,—and by so doing both she and they fell into the ditch of personality worship and ceased to effectually work out their own salvation according to Principle and Golden Rule.

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History records that mortals have ever sought to idolize their heroes, and to try to depute to others the duty and privilege to minister that is primarily required of every one of us.

Many, yea all, are called to join in this Ministry, but few choose to respond, as did the Prodigal Son, to the call to return to our Heavenly heritage. The Prodigal Son left Heaven as an individual, and he must and did return of his own will as an individual. No one could vicariously substitute for him in retracing his steps or substitute for us in retracing our own wayward steps. Jesus, entitled "Christ" revealed to us the Divine law and Golden Rule wherby we may again realize our spiritual heritage, as did the Prodigal Son, and bids us follow in his footsteps up to the throne of glory.

It is well, therefore, not to try to dominate the spiritual lives of others, lest we lose the way ourselves, but rather rejoice to see all men rejoicing in their own ministries of love and service. Mortals should beware of attempting to implant unethical and unchristian organizations in the domain of THE MOST HIGH God, lest the error of doing so eventually turn and rend you. If we would seek to come into the presence of God we must seek Him within, as individuals, for it is only there that we can truly commune with God, in the realm of spiritual realities.

To attempt to repress the normal radiation of a Christly individual by means of organization restrictions and prohibitions, or by the assumption of a professional priesthood of the office of "Priest" and "Minister", which is the rightful duty and privilege of every individual to exercise in their daily life, is to attempt to fight against God.

WHAT JESUS, ENTITLED "CHRIST", TAUGHT CONCERNING THE RIGHT, DUTY, AND PRIVILEGE OF ALL CHRISTIANS TO PREACH, TEACH, AND HEAL THE SICK.

It is as necessary to EXPRESS the divine virtues that animate us as it is for a sunbeam ray to radiate the sun.

In the Scriptures, in Mark, Chapter 16: verses 15-18 and 29th, we read:

"And he (Jesus) said unto them, 'Go ye into all the world, and preach the Gospel to every creature' . . . 'And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink

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any deadly poison it shall not hurt them; they shall lay hands on the sick and they shall recover'."

In Mark, 1st Chapter, verse 37-39, we also read:

"And when they had found him, they said unto him: 'All men seek for thee.' And he (Jesus) said unto them, 'Let us go into the next towns, that I may preach in their synagogues throughout Galilee, and cast out devils'."

And again in Mark, Chapter 13, verses 10-11, we read that Jesus said:

"And the Gospel (namely the Glad Tidings concerning God's true nature and Creation) must first be published among all nations. But when they shall seize you and deliver you up, take no thought beforehand what ye shall say to them, neither shall ye premeditate, but whatsoever shall be given in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost." (Namely, the Holy Spirit-truth, voicing itself through you.)

Who is qualified to invalidate this righteous instruction given by the Great Exemplar of Christianity?

WHAT MARY BAKER EDDY HERSELF SAID IN REGARD TO OBEYING THE TEACHINGS AND INSTRUCTIONS OF JESUS CHRIST

Question: Did Mary Baker Eddy accept Jesus as the true Exemplar of Christ, and did she claim to obey his precepts?

Answer: Mrs. Eddy herself propounded this question: "Are Christ's teachings the true authority for Christian Science?" And then proceeded to answer her own query most positively in two words, namely: "They are." (See "First Church of Christ, Scientist, and Miscellany," p. 232).

And again, on page 228, of "Miscellany", Mrs. Eddy says: "I fail to know how one can be a Christian and yet depart from Christ's teachings."

"We also find on page 171 of "Miscellaneous Writings" by Mrs. Eddy, the following statement, to wit: "By these signs are the true disciples of the Master known: the sick are healed; to the poor the Gospel is preached."

And on page 244 of the same book, we read: "The teachings and demonstration of Jesus were for all peoples and for all time; not for a privileged class or a restricted period, but for as many as should believe in him."

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Also Mrs. Eddy wrote: "Christianity is the summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master. To attain to these works, men must know somewhat of the divine Principle of Jesus' life-work, and must prove their knowledge by doing as he bade: 'Go and do thou likewise'." (See "First Church of Christ Scientist, and Miscellany," page 148-149, by Mary Baker Eddy).

Note: In face of these many positive statements of Mrs. Eddy's, in recognition of the teachings of Jesus, entitled "Christ", how can we reconcile the restrictive and prohibitive Papal Mandates and By-laws she issued,—in connection with her ecclesiastical Church Hierarchy founded later, and the Preaching and Teaching Trust she instituted as its auxiliary. By-laws which compel absolute obedience to her personal Edicts, and repudiate the universal instructions of Jesus to his disciples regarding the need for individual preaching and teaching the Glad Tidings of Truth, as well as to heal the sick,—with her purely meta-physical teachings as taught by her at other times? Restrictive Mandates issued by Mrs. Eddy and declared by her to be God-inspired, which are, however, at total variance with the very essence of her basic teaching, which continually emphasize the fact that man owes sole allegiance to God, his Maker, and to no one else in vital matters concerning spiritual life.

The Christian Science Manual of By-laws,—wholly originated and compiled by Mary Baker Eddy, and her book "Science and Health with Key to the Scriptures", also the work of her pen, not only do not concur in their ethics in a single instance, but flatly contradict each other. The Papal dictatorship set up by Mrs. Eddy in connection with the Church Hierarchy she instituted, as indicated by its By-laws and Mandates, abridges religious freedom in every aspect. Well spake the Apostles of oldentime, when they repudiated the High Priests' claim to exercise authority over them by replying, "*It is better to obey God, rather than man.*"

Mrs. Eddy's basic teachings constitute a wealth of spiritual information regarding the deep things of God, and His spiritual universe, including man, that is second to none. Her words and works, when she adheres to them herself, are too vital, too essentially true, in many respects; too valuable a contribution to the enlightenment of humanity, to have their scientifically true and basic teaching regarding God, Christ, and Creation, beclouded

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and nullified by the injection of any personal element into the equation, even though that personality be her own. The same may be said in regard to the injection of The Christian Science Hierarchy into the lives of Truth-seekers, with its unchristian By-laws; as though it, or any frail finite organization, has of itself any truly symbolic or scientific relation to Spirit-truth.

It is certain that if the membership of this Church Hierarchy really comprehended the enslaving nature of the Slave-laws they have unwittingly agreed to submit themselves to and obey, there would be an overwhelming demand that the By-laws of the Church be brought at once into accord with the Golden Rule and the First and Great Commandment, so that true Science and true Religion be handed down to posterity.

One is certainly treading on dangerous ground indeed to consider himself or herself, good enough or wise enough to set one's self up as a Papal dictator over the spiritual lives of his fellows, or to attempt to "set the bounds" of the spiritual activities of others by any means whatsoever.

Mrs. Eddy's own statement covering this whole question of *Teaching and Healing* is aptly set forth in her own words, which appear on page 358, "Miscellaneous Writings", including the question of "Seals" or "Diplomas", where she says:

**"THE STUDENT WHO HEALS BY TEACHING
AND TEACHES BY HEALING WILL GRADUATE
WITH DIVINE HONORS, WHICH ARE THE ONLY
APPROPRIATE SEALS FOR CHRISTIAN SCIENCE."**

Before Mrs. Eddy had this disastrous change of heart regarding the question of "Discovery" and organization matters, and her self-assumption that she occupies a personally privileged place in the Sun, we find among her writings an article entitled "College and Church", in her book "Retrospection and Introspection", page 45, that in the early days of her ministry, speaking of the difficulties and problems attendant upon Church and other forms of religious organizations, that she said:

"Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history.

"After this material form of cohesion and fellowship has accomplished its end, continued organization retards

spiritual growth, and should be laid off,—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain freedom and supremacy.”

Again on page 145, in her book “Miscellaneous Writings”, Mrs. Eddy specifically states:

“But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it.”

And on page 91 of the same book, where Mrs. Eddy is undoubtedly referring to the temporary and often questionable use of organization means and methods, she says:

“It is not indispensable to organize materially Christ’s church.”

REGARDING THE QUESTION WHO SHALL TEACH AND WHO MAY NOT TEACH OR PREACH GOD’S TRUTH?

In a special treatise on this subject of Jesus Christ’s primary instructions to his followers, Mrs. Eddy, after quoting the poet’s axiomatic truth: “Order is Heaven’s first law”, makes the following statements on pages 87-88, of her book, “Retrospection and Introspection”, naming three specific rules as being of primary and fundamental importance in the demonstration of this Divine law, as follows:

“First: Christian Scientists are to ‘heal the sick’ as the Master commanded.” . . .

“Second: Another command of the Christ, His prime command, was that His followers should ‘raise the dead.’ He lifted his own body from the sepulchre.” . . .

“And the so-called dead emerged into a higher manifestation of life.”

“Third. This leads inevitably to a consideration of another part of Christian Science work—a part which concerns us intimately—preaching the Gospel.”

Note: In dealing with the “Third” subject of *Teaching and Preaching* the Gospel, or Christ-truth, we find that Mrs. Eddy does not come out frankly and answer this “Third” command categorically as she does in the other instances where Jesus spake concerning the matter of *healing the sick*. Evidently there was something working in her mind that estopped her from coming out plainly and saying whether Christians, (or “Christian Sci-

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entists", as she elected to designate them) *should*, or *should not* Preach or Teach the Glad Tidings as fast as it became known to them. Mrs. Eddy's conception of how spiritual Truth should be promulgated was evidently undergoing a cataclytic change from the universal sense she originally entertained and taught, concerning the direct workings of the spirit of God in the individual human heart.

Her original teaching iterated and re-iterated that Truth-seekers should work out their own individual mortal problems, in accord with Principle, God, and The Golden Rule by *Preaching and Teaching* the Good News to others and *Healing the Sick*.

When Mary Baker Eddy, however, began to conceive of Christian Science as something different and superior in some way from *true* Christianity. When Mrs. Eddy began to conceive of "Christian Science" in terms of a finite Church organization, patterned after an ecclesiastical Church Hierarchy; and to vision herself in absolute control,—and to think and speak of this Church, as "My Church"; (See "Retrospection and Introspection," p. 45) and to regard her Christian brethren as "My students", in the sense that she was ordained by God to hold and exercise continuous spiritual jurisdiction over them,—her spiritual peril was great; as may also be said of those who meekly submit to her overlordship over them. This holds good in spite of the seeming material prosperity of her Church, now grown into a great new finite Church Hierarchy.

"For anyone to presume to assume spiritual jurisdiction over the lives of others, is to incur immeasurable responsibilities, and the results are certain to result disastrously to all concerned, even though 'The mills of God grind slowly' according to mortal reckoning."

Although Mary Baker Eddy was clear on this point in relation to other matters in her early writings, even if not in the matter of assuming Papal authority over others in connection with the meta-physical teaching she desired to promulgate,—is evident; for she herself wrote in her book "Miscellaneous Writings", p. 19, as follows:

But, taking the livery of Heaven wherewith to cover iniquity, is the most fearful sin that mortals can commit."

It would be well for all concerned, therefore, both Directors and members of this Church Hierarchy, if The Christian Science Board of Directors would give these words due and careful con-

sideration, as being directly applicable to themselves in connection with their administration of the Christian Science Church Manual of By-laws, or the recognition by them of any overlordship set up by anyone.

Mary Baker Eddy, instructing her students regarding the subtle forms that error takes to delude one, if we do not keep our hearts in tune with the First and Great Commandment, and the Second, which is like unto it, said:

"It is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love. To do this, mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed; if this is not done, mortals will become the victims of error."

(See "Retrospection and Introspection", p. 64, by Mary Baker Eddy.)

Ecclesiasticism, which has divided the garments of Christ into a so-called professional Clergy, as distinct from the so-called laymen, or members,—as though God does not call each and every one of His children to be "Ministers and High Priests", *has been the bane of Christendom*, and this applies to every ecclesiastical organization that makes such a distinction, as well as The Christian Science Church Hierarchy which has invited this discussion.

During some period between the time when Mrs. Eddy closed her Metaphysical College, and the time when she re-opened it again two years later, in spite of the good and sufficient reasons she gave for closing the College, (including the major one, which was that Spiritual Truth could not be promulgated and marketed like common knowledge or commodities through a finite and restrictive organization) but must be taught and demonstrated in the Christ way; she must have reversed her previous conclusions entirely.

During this interval it is clearly evident from what has transpired since that time, that Mrs. Eddy revived her belief in restrictive organizations, for she began, step by step, to organize an ecclesiastical Church Hierarchy of the most arbitrary and pronounced type, with herself as Papal head, under the camouflaged and self-assumed title of "Pastor Emeritus."

It is also evident that Mrs. Eddy, repudiating the part Dr. P. P. Quimby, who healed and taught her, had played in her life,

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came to the conclusion that because she had, along certain lines, been blessed with a very clear insight into spiritual realities, it somehow entitled her to regard herself as Divinely inspired in *all* respects, and so justified her in defining herself as sole "Leader", and as "The Ambassador of Christ's Teachings", as she so described herself,—with supposed Papal rights to exercise jurisdiction over others.

It is this supposed God-ordained right to exert authority and jurisdiction over her fellow Truth-seekers; to exalt herself as a super-being or demi-god, in place of THE MOST HIGH GOD, whilst at the same time placing her followers in the position of being mere puppets and sychophants, subject to her finite will and dictation that is deplored and that calls to high Heaven for someone to rise up and cut the Gordian knot of this presumptuous sin that Mary Baker Eddy and her Board of Directors is charged with. It is the same sin of Dictatorship that beset Nebuchadnezzar the King and caused his downfall when he thought to usurp the prerogatives of God, and failed to remember that God does not recognize the authority or jurisdiction of any finite personality in His realm of Spirit to dominate and rule over the lives of His children in vital spiritual matters.

SO IN LETTERS OF FIRE
HE READ HIS FATE

"MENE MENE TEKEL UPHARSON"

LET ALL AND SUNDRY, THEREFORE, WHO SEEK
TO USURP THE PREROGATIVES OF THE MOST HIGH
GOD, AS DID NEBUCHADNESSER THE KING, MARK
WELL THE MEANING OF THESE WORDS, AND THE
PENALTY THAT IS SURE TO FOLLOW; FOR THEY ARE
APPLICABLE TO ONE AND ALL ALIKE.

A NEW ERA IS DAWNING
It is time for fettered and trammled
THINKERS TO AWAKE!

In the early days, after Mrs. Eddy published her book "Science and Health with Key to the Scriptures", she taught personally those who were interested, and they in turn taught others in a purely evangelical fashion, insofar as they felt led to do in the natural course of events. No organization restricted them or her

from doing so. In the year 1881, however, Mrs. Eddy founded The Massachusetts Metaphysical College, as a finite corporation, with herself as Supreme Head and authority, and obtained a State Charter. In the year 1889 she gave definite orders to close this College; giving in addition to her specific reasons for closing the College, her wish to devote her time to other matters,—as related, in part, in the later editions of her book “Retrospection and Introspection”, p. 47-51.

Note: *Additional* “Resolutions”, however, were passed at the special meeting of The Board of Directors of The Metaphysical College Corporation, held October 29, 1889, the date when she ordered the College closed. These vitally important “*Additional Resolutions*” are *not* mentioned by Mrs. Eddy in her later article “College Closed”, as this article now appears in the current editions of “Retrospection and Introspection”, first published in 1891, which have a special bearing on the whole subject of *Preaching and Teaching*,—and are very enlightening.

The text of these *additional* “Resolutions”, are quoted herewith, together with a portion of her Eddy’s stated reasons for closing the Metaphysical College, which indicate that Mrs. Eddy realized at this time that there were strong and vital reasons why God’s Truth should not be circumscribed and restricted by any personality or finite organization, nor marketed like other forms of finite knowledge,—with “Diplomas” awarded.

(See “Retrospection and Introspection”, p. 47-57, by Mary Baker Eddy).

These reasons and “Resolutions” read in part as follows, to-wit:

“The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love’s spiritual compact, caused me to dread the unprecedented popularity of my College”, . . . “Example had shown the dangers arising from being placed on earthly pinnacles, and Christian Science shuns whatever involves material means for the promotion of spiritual ends”, . . . “My conscientious scruples about diplomas, the recent experience of my Church fresh in my thoughts, and the growing conviction that everyone should build on his own foundation, subject to the one builder and Maker, God,—all these considerations moved me to close my flourishing school, and the following resolutions were passed:” . . .

“Whereas, The material organization was, in the be-

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ginning in this institution, like the baptism of Jesus, of which he said, 'Suffer it to be so now', though the teaching was a purely spiritual and scientific impartation of Truth whose Christly spirit has led to higher ways, means, and understanding, the President, the Rev. Mary B. G. Eddy, at the height of prosperity in the institution, which yields a large income, is willing to sacrifice all for the advancement of the world in Truth and Love; and" . . .

"Whereas, The fundamental principle for growth in Christian Science is spiritual formation first, last, and always, while in human growth material organization is first; and" . . .

"Whereas, mortals must learn to lose their estimate of the powers that are not ordained of God, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Christ, and the example he gave, therefore" . . .

"After due deliberation and earnest discussion, it was unanimously voted, that", . . . "it is deemed best to dissolve this Corporation." . . .

The following *omitted* "Resolutions", referred to by this Author (which "Resolutions" few persons are aware exist) but which were passed at this special meeting of The Massachusetts Metaphysical College Corporation, Oct. 29, 1889, dissolving the Corporation and closing the College, contained also the following highly significant paragraphs *in addition to those published in later editions*, which appear on page 49 of "Retrospection and Introspection", concerning *why* it was deemed the part of true wisdom to close the College.

These *omitted* "Resolutions", read as follows:

"Resolved, That an institution for instruction in Christian Science, which is the highest, purest, and noblest of all teachings, should be of a spiritual formation, wholly outside of material regulations, forms, or customs".

"Resolved, That we find no platform in Christ's teachings for such material methods of instruction in Christian Science, and we must come into the meekness of his methods as we rise in Christian experience."

(See "Christian Science Journal, December, 1889, vol. 7, page 455. See also the book entitled, "The Christian Science Church", p. 82, by William McAfee Goodwin.)

Furthermore, in the *earlier editions* of "Retrospection and Introspection", which was first published in 1891, two years

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after Mrs. Eddy closed the Massachusetts Metaphysical College, we find this statement by her which contains also this clause of momentous importance to Christian Scientists who have been arbitrarily deprived of their right and duty to Preach and Teach spiritual truths, to-wit:

"Yea, an apt Bible scholar and consecrated Christian, by deeply dipping into my last revised Science and Health, may even enter into this field of labors without any personal instruction, beneficially to himself and to the race" . . .

To this last expression of sound wisdom and reasoning, the Author gives hearty assent, and for the welfare of all humanity it is to be regretted that Mrs. Eddy ever came to the decision to found a *Preaching and Teaching Trust* to prohibit and restrict her fellow Truth-seekers from Teaching, or was induced to enter upon the work of organizing a Church Hierarchy under the belief that thereby she could steady the Ark of Truth.

Organized efforts to spread abroad the Glad Tidings of Christ-Truth (if limited absolutely to certain lines of activity that conform to The First and Great Commandment, and the Second which is like unto it) are undoubtedly proper and helpful, but never if the organization, so formed, robs the individual of the very spirituality, freedom, and sovereignty it teaches about.

When "Science and Health with Key to the Scriptures" was the only book Mrs. Eddy had written, and no organization existed,—and Mrs. Eddy was teaching that man owed sole allegiance to his Maker, we find Mrs. Eddy, on page 226, of her book "Science and Health", wrote, in regard to this matter of "allegiance", as follows:

"God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of 'on earth, peace, good-will toward men.' Human codes, scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding. Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself."

And again, on page 141 of "Science and Health", in a paragraph entitled "No ecclesiastical Monopoly", she says:

"All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal

dynasty. In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus.

"For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God'."

When Mrs. Eddy thus defines her position as to whom man owes his sole allegiance, and recognizes that the only true "priest" is the spiritualized man, untrammelled by any ecclesiastical fetters, *it is easy to follow her*. It is an undeniable fact, however, that Mary Baker Eddy, in later prohibiting by Mandate and By-law her Christian brethren from either *Preaching* or *Teaching* Christian truth, except those to whom she grants "Diplomas", repudiates the very spirit of the above statements in the conduct of her ecclesiastical Church Hierarchy, dominated by herself as its Papal head. Mrs. Eddy requires absolute "allegiance" and obedience to her most trivial Mandate and By-law, yet in "Miscellaneous Writings", she says on page 266:

"To be two-sided, when these sides are moral opposites, is neither politic nor scientific; and to abridge a single human right or privilege is an error. Whoever does this may represent me as doing it, but he mistakes me and the subjective state of his own mind for mine."

Question: The question may well be raised here. Must all revelation regarding God, Christ, and Creation,—must all *teaching* and spiritual knowledge necessarily have to come through Mary Baker Eddy, and only through the persons of scholarly and ecclesiastical descent belonging to and emanating from Mrs. Eddy's very finite and circumscribed Christian Science Hierarchy,—"as kings are crowned from a royal dynasty?" Has Truth itself been placed in the custody of Mary Baker Eddy and her Board of Directors of this Hierarchy, for them to administer as they see fit? Nay Verily!

Is not this Church Hierarchy, recognizing Mary Baker Eddy as its Supreme Head, exercising the most flagrant form of "ecclesiastical monopoly", when it sets up a *Preaching* and *Teaching* Trust which prohibits and restricts all its members for all time from *Preaching* or *Teaching* Christ-truth, except those to whom she grants permission and issues "Diplomas?" A *Preach-*

ing and Teaching monopoly enforced by the self-perpetuating Board of Directors of her Church Hierarchy.

Notwithstanding the fact that Mrs. Eddy decries a "two-sided policy, when these two sides are moral opposites", and depreciates all forms, so she says, of ecclesiastical monopoly, or the attempt to regulate other peoples lives,—and teaches that we should mind our own business well, and not trespass on the rights of others,—yet we find her assuming Divine prerogatives and issuing Mandates and By-laws to her Christian brethren of the most arbitrary and unjust nature,—abridging both their human and Divine rights,—while at the same time, and on the other hand, we find such clear-cut, correct teaching in her various books and writings that teach diametrically opposite to the Mandates of her Church Manual of By-laws, that one stands amazed at the subtle workings of self-mesmerism.

While thus founding a *Preaching and Teaching Trust* and conducting it as one entitled to exercise supreme authority, we find on page 354, "Miscellaneous Writings", that Mrs. Eddy tells her students to rely "on the Principle of all that really exists to govern His own creation", and then proceeds to regulate and govern her fellow-Christians by a series of the most arbitrary By-laws that make sychophants of all those who consent to be bound by them.

In her own words, we quote:

"Instead of relying on the Principle of all that really exists,—to govern His own creation,—self-conceit, ignorance, and pride would regulate God's action. Experience shows that humility is the first step in Christian Science, wherein all is controlled, not by man or laws material, but by wisdom, Truth, and Love."

Question: Would it not be well if Mrs. Eddy and her Board of Directors would cease doing themselves,—in connection with enforcing these unchristian Mandates and By-laws of her Church Hierarchy,—those vitally important things which Mrs. Eddy, on other occasions, expressly teaches her students not to do, and wisely so?

It is for the purpose of rescuing Mary Baker Eddy's most illuminating revelations along meta-physical lines, which she has made clear to humanity from being negatived by some of her false conclusions and teaching regarding her supposed right to assume Papal authority over the spiritual lives of others, as ex-

pressed in her Mandates and By-laws of the ecclesiastical Church Hierarchy she founded, and the blatant and continuous exaltation of her personality, that this exposure of the actual facts is made. *Humanity may well be interested to their great advantage in her spiritual expositions of Meta-physics and the Ethics of true Science and true Religion*, but not in the exaltation of her personality, either by herself or others, which may well be described as pure Eddyism, devoid of Truth. It is indeed an axiomatic truth, that it is better "*to obey God, rather than man*", in all vital spiritual matters.

In the same article in which Mrs. Eddy speaks of the "Closing of the Massachusetts Metaphysical College", giving her definite reasons for doing so, she writes:

"From the scant history of Jesus and of his disciples, we have no Biblical authority for a public institution. This point, however, had not impressed me when I opened my College."

(See p. 274, "Miscellaneous Writings", by Mary Baker Eddy.)

The spiritual STANDARD which Mrs. Eddy set up in her book, "Science and Health with Key to the Scriptures", in clarified and co-ordinated form, is rapidly being submerged, nullified, and debased by the teaching that the Christian Science Church Hierarchy, with Mary Baker Eddy as its head, with its enslaving and arbitrary By-laws, have anything whatsoever to do with pure and unadulterated Christianity, or to the true "Science of Mind" philosophy Mrs. Eddy first taught in her early days before any question of original "Discoverer," Papal authority, or claim of right to exercise jurisdiction over others had entered her mind.

When she undertook to try and combine absolute spiritual Truth with the finite workings of a Church Hierarchy, under a Papal head, and define both as "Christian Science", her spirit-Leadership became negated to a very great extent by this interjection of her personality, and her very finite organization.

As a result, her Church Manual, with its imperious By-laws, that might better be termed Slave-laws, has reduced to thrall-dom and mediocrity her whole following, and made moral cowards of them,—afraid to call their souls their own, until they first inquire what Mrs. Eddy has had to say about it, or whether the Board of Directors of the Hierarchy have authorized it.

A MARVELOUS STATE OF CONSCIOUSNESS FORSOOTH!

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It is imperatively necessary, therefore, for someone to speak forth his mind with candor,—and without fear or favor,—for a new era is dawning when all forms of dishonesty and racketeering, and imposition,—business, social, political, and religious, are being tested by the fires of Truth to see whether they be gold or dross, wheat or tares, and therefore it is pre-eminently a good time to speak the truth, the whole Truth,—frankly and boldly.

These words convey a solemn warning to all phases of human endeavor—religious or otherwise—to put our individual and organization houses in order, for “The searcher of hearts” is evidently abroad in the land, and many a secret sin of individual and organization is being exposed to the light of day.

Evidently realizing at the time Mrs. Eddy wrote the following, that we, as spiritual individuals, can only realize spiritual sovereignty of individually coming into at-one-ment with God, *in the secret place of our own hearts*, and not by associating necessarily with any forms of ecclesiastical organization and outward form of ritualism, she said:

“The hour has struck for Christian Scientists to do their own work; to appreciate the signs of the times; to demonstrate self-knowledge and self-government; and to demonstrate, as this period demands, over sin, disease, and death. The dear ones whom I would have great pleasure in instructing, know that the door to my teaching was shut when my College closed. Again, it is not absolutely requisite for some people to be taught in a class, for they can learn by spiritual growth and by the study of what is written. Scarcely a moiety, compared with the whole of the Scriptures and the Christian Science textbook, is yet assimilated spiritually by the most faithful seekers,” . . .

“Such students should not pay the penalty for other peoples faults; . . . ‘My soul abhors injustice and loves mercy.’ St. John writes: ‘Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him’.”

(See “Miscellaneous Writings”, p. 317.)

Note: It is hardly possible to believe that the same person who wrote the above could have indited the restrictive and prohibitive Mandates and By-laws that comprise the Christian Science Church Manual, which fetter and shackle the members of

the Christian Science organization, and would if possible, impose them upon all Christendom and humanity.

When God, "Who giveth not the Spirit by measure", inspires one's heart and bids it shine and radiate Spirit-truth to the glory of God, the Father, who indeed shall rise up and say Him, Nay! Or say to any consecrated soul,—Thou hast not a "Diploma" from the Massachusetts Metaphysical College, founded and controlled absolutely by Mary Baker Eddy, through her Board of Directors, and therefore—regardless of your spiritual qualifications and the direct call of God *from within*,—even though you have been practicing spiritual healing for years,—you are prohibited from either *Preaching* or *Teaching* Christ-truth to others; unless perchance you can obtain a special dispensation for some reason from the "powers that be" at the Hierarchy headquarters.

Let such an one,—be it Mary Baker or anyone else under Heaven who thus presumes to sit in the seat of the Almighty and exercise jurisdiction over His children, stand up, as in the very presence of God, and ask himself, or herself:

Has God really given me the overlordship and jurisdiction over my Christian fellows, to determine their spiritual fitness, and whether they shall be allowed to freely speak as God giveth them utterance?

Has God really bestowed sufficient wisdom upon me to truly know exactly the exact spiritual status of others and who is fitted to *Preach* and *Teach*, and who are not, and am I fitted to hold jurisdiction over the whole religious world? Or shall not each individual, as he is inspired of God to do so, *Preach* and *Teach* truth,—untrammelled by any finite human dictation?

This new Era dawning calls for a higher and clearer recognition of the spiritual rights and spiritual possibilities of the individual, as well as his responsibilities,—as against the presumptuous claims to exercise authority and jurisdiction over others by ecclesiastical prelates and Church organizations, under whatever guise or high sounding title.

"The worst form of egotism perhaps is to believe one has no faults whilst still on this plane."

This is not a diatribe against organization, when organization means and methods are rightly utilized for the glory of God, but only as wrongfully used to dominate over the individual to his spiritual detriment.

Concerning the Question of Authority and Jurisdiction

Continuing our presentation of evidence, we find that, despite all the reasons Mrs. Eddy has given for closing her College she nevertheless re-opened it,—and made it an Auxiliary of her Church Hierarchy, under the supreme jurisdiction of herself.

Having thus obtained her objective, as Papal head, or "Pastor Emeritus", as she elected to define herself, of this new-born Church Hierarchy,—Mrs. Eddy proceeded to issue a series of most arbitrary and extraordinary Mandates and By-laws, such as have been previously indicated; with excommunication anathemas attached to many of them. At this time also Mrs. Eddy began to address her Christian brethren in dominating tones of authority. For example she thunders to her Board of Directors,—**"AS THE AMBASSADOR OF CHRIST'S TEACHING I ADMONISH YOU: DELAY NOT LONGER TO COMMENCE BUILDING OUR CHURCH IN BOSTON"**, . . . (See "Miscellaneous Writings", p. 141), and on page 284, she writes, ". . . but if one is intrusted with the rules of Church government, to fulfill that trust these rules must be carried out; thus it is with all moral obligations."

That Mrs. Eddy ordained herself to occupy the position of Papal head, or "Pastor Emeritus"; founded the Church Hierarchy after her own conception of what she wanted; and dictated every By-law in the Church Manual, as one in supreme authority, is a matter of official record. The Author of this "Thesis", however, repudiates the idea that Mary Baker Eddy—or in fact any other person or organization ever was, or is, commissioned by God to arbitrarily rule and dominate thus over his, or her, fellow Truth-seekers.

This supreme authority and jurisdiction which Mrs. Eddy claims the right to exercise over her fellows, was vested in herself solely by her own will and determination to rule and dominate others in connection with spiritual matters, and this is clearly indicated by the following By-laws indited by her, to-wit:

"CHURCH OFFICERS

Article 1

"Names, election, and duties

"Names. Section 1. The Church officers shall consist of the Pastor Emeritus, a Board of Directors, a President, a Clerk, a Treasurer, and two Readers."

And on page 26, another By-law reads:

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"CHURCH OFFICERS

Article 1

"Directors. Sect. 5. The Christian Science Board of Directors shall consist of five members. They shall fill a vacancy occurring on that Board after the candidate is approved by the Pastor Emeritus. The majority vote or the request of Mrs. Eddy shall dismiss a member. Members shall neither report the discussions of this Board, nor those with Mrs. Eddy."

(See "Church Manual of The First Church of Christ, Scientist, in Boston, Mass., pp. 25-26.)

From this it will be seen how absolute was the power and authority Mrs. Eddy vested herself with, in matters both temporal and spiritual. Again, as evidence that Mrs. Eddy believed that God bestowed upon her that right to institute a spiritual Theocracy, and to assume Papal authority and jurisdiction over her followers, in spite of what she previously said to the contrary, she wrote on p. 347 "Miscellaneous Writings":

"God is responsible for the mission of those whom He has anointed."

To further accentuate her hold upon her Christian brethren and to canonize in their hearts the belief that whatever Mandates or By-laws she chose to issue were God-given and God-inspired, Mrs. Eddy, in her message to "The First Church of Christ, Scientist," in Washington, D. C., wrote—with her own Mandates and By-laws evidently in mind:

"Church laws which are obeyed without mutiny are God's laws."

(See "Miscellany", p. 203, by Mary Baker Eddy.)

And on page 119 of "Miscellaneous Writings", Mrs. Eddy states:

"Insubordination to the law of Love, even in the least, or strict obedience thereto, tests and discriminates between the real and the unreal Scientist. Justice, a prominent statute in the divine law, demands of all trespassers upon the sparse individual rights which one justly reserves to one's self,—Would you consent that others should tear up your landmarks, manipulate your students, nullify or reverse your rules, countermand your orders, steal your possessions, and escape the penalty therefor? No!"

The Author of this reply to Mrs. Eddy's "Challenge to the

World" however, in connection with the application of these particular queries to the subject being discussed, takes radical exception to Mrs. Eddy's assumption that her Mandates and By-laws that compel obedience to her will and personality, have anything whatever to do with the law of Divine Love and Justice.

While Mrs. Eddy may regard her absolute assumption of Papal authority, and her swift and sudden and hypnotic seizure by personal Mandates of jurisdiction over the lives of millions of her mesmerized Christian brethren, through the agency of the Christian Science Hierarchy and its Board of Directors, as being perfectly normal and ethical from her Theocratic point of view, and as constituting "the sparse individual rights which one justly reserves to one's self",—as she so describes her place in the Sun,—rights which she evidently concludes she is exclusively entitled to arbitrarily exercise over others,—it is nevertheless an absolutely false and Christless conclusion to arrive at, and absolutely contrary to her own original scientific and ethical teaching.

Mrs. Eddy teaches primarily that the life of every spiritual individual should be governed by God, Principle, and the Golden Rule,—as meta-physically discerned, and by naught else.

We make bold to ask,—Would Mary Baker Eddy submit subserviently to have anyone assume arbitrary authority over her, or exert exclusive jurisdiction over her freedom of conscience, speech, and action, the way she presumes to do over the lives of her fellow Christians? Without fear of honest contradiction we assert that she certainly *would not* submit to it for an instant,—but *would resist it to the hilt*. Then in the name of Justice and Liberty, why does Mary Baker Eddy presume to exercise an imperious overlordship over others, as though she were super-spiritual? Mrs. Eddy teaches that "humility" is one of the primary Christian virtues. In regard to herself, however, she seems to have developed an extreme case of "superiority complex", in the belief that she is essentially different and superior in the sight of God to her fellow Truth-seekers; which error is one of the most subtle temptations that besets anyone who is placed on a pinnacle of fame.

"Christ Jesus gave a true definition of what constitutes true "humility", and "authority", when he spake to his disciples concerning those that usurp jurisdiction over others in either civil or religious matters, when he said:

Concerning the Question of Authority and Jurisdiction

"Ye know that they which are appointed to rule over the Gentiles, exercise Lordship over them, and their great ones exercise authority upon them. But it shall not be so among you; but whosoever would be great among you shall be he who ministers to you. And whosoever would be chief, must be the servant of all. For even the Son of man came not to be ministered unto, but to minister."

If those who have been so greatly blessed by Mrs. Eddy's scientific and religious expositions of Christian meta-physics, and who claim to be "loyal" students of a great spiritual Leader, had been truly loyal to God, they would have promptly recognized Mrs. Eddy's digression from her own basic teaching when she began to assume personal jurisdiction over their temporal as well as their spiritual lives,—and had refused then and there to be fettered and trammelled by her or anyone,—far greater spiritual progress would have resulted. By acquiescing to her assumption of Papal lordship over them, however, they allowed themselves to become subservient sychophants to her personality, and thereby developed an "inferiority complex" as a necessary consequence.

If her followers would now regain their own spiritual consciousness of sovereignty and lift the self-imposed load from Mrs. Eddy's shoulders they must awake from their mesmeric dream, and cease to regard Mrs. Eddy as some kind of a superior being in the eyes of God, to whom they must yield homage to and obey, else they will inevitably suffer all the forms of error that follow in the footsteps of an "inferiority complex" until they awaken to realize who they really are.

Notwithstanding the splendor of the vision of Christ-truth which Mrs. Eddy made known to humanity in her elementally true meta-physical teaching and demonstrations, her later activities have resulted in beclouding the vision of her followers with a high degree of subserviency to her personality, and inflicted another great ecclesiastical Hierarchy upon long-suffering Christendom, including a great and growing list of *professional* religionists; pressed into a common mold of finite mediocrity, without a chance for the untrammelled and unfettered expression of their own God-given spiritual individuality. The inevitable result of trying to organize and dominate spiritual individuality within the confines of a finite ecclesiastical Hierarchy, subservient to a Papal head.

Every child of God is called of God to be a true "Minister

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and High Priest" in His Kingdom. Personality worship and recognition, and ecclesiastical institutions that cause one to forget one's own high calling, and to cause one to try to deputize his spiritual duties and activities to others is certain to rob one's self of the blessings that come to him who walks alone with God, in spirit and in truth,—so that *his own light* may shine to the glory of God.

By over-estimating the spiritual virtues of others, we underestimate our own spiritual possibilities and suffer the consequences.

"GOD IS NO RESPECTOR OF PERSONS."

Jesus, entitled "Christ", taught in plain language that God would do as much for anyone who would come into spiritual at-one-ment with God,—as God had done for him, i. e., Jesus of Nazareth,—marvelous as his life and demonstration of God-power had been. Christ knew that the demonstrations he had made to meet the immature mental consciousness of ~~that~~ age, would be as child's play compared with that era when man would awake to his full consciousness of meta-physical or spiritual sovereignty, and come to realize who he really is as God knows him.

True spirituality cannot breathe the atmosphere of personality worship, or the limitations imposed by finite institutions; but soar like the lark when they realize their spiritual at-one-ment with God, and the glory of their common heritage as children of The Most High God,—*"in Whom we live, and move, and have our being."*

THE MOTIVE TO DO RIGHT IS NOT SUFFICIENT, WHEN A MAJOR BREACH OF ETHICS AND FREEDOM,—INVOLVING ALL HUMANITY IS CONCERNED,—ESPECIALLY WHEN SUCH A BREACH CONTRADICTS THE VERY BASIC PRINCIPLES OF TRUTH.

THE MOTIVE MUST BE RIGHT AND THE ACTION MUST BE IN ACCORD WITH THE MOTIVE.

That Mary Baker Eddy succeeded in founding a finite ecclesiastical Church organization, and convincing many deluded followers to submit their spiritual lives to her arbitrary will and dictation,—because of their recognition of her basically true meta-physical teaching, is evident by the great ecclesiastical Hierarchy that has grown up apace on the strength of certain basic truths which Mrs. Eddy brought to great prominence; how-

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ever distasteful it may be to its officials to have the Christian Science organization defined as a "Hierarchy". The dictionary definition of the word "Hierarch" and "Hierarchy", however, confirms the fact that this is a true and exact definition in every respect of this organization and its Leader, and the hour has struck when the world has a right to know what this Hierarchy stands for and requires of its members.

Webster's Standard Dictionary describes the words "Hierarch" and "Hierarchy" in the following terms:

"HIERARCH. One who has high and controlling authority in sacred things; the chief of a sacred order."

"HIERARCHY. 1. Dominion or authority in sacred things. 2. A body of ecclesiastical rulers. 3. A form of church government by prelates of various ranks.

The rise of this great materialistic Hierarchy,—with all its modern forms of inquisition, restrictions, prohibitions, special privileges, anathemas, excommunications, and forms of personal enslavement,—as arranged and provided for in the Church Manual, by Mary Baker Eddy herself,—has been accomplished at the expense of true spiritual individuality and freedom, and the confounding of Mrs. Eddy's own purely meta-physical teaching. This must be apparent to any sane person, not mesmerized by the belief that anyone could rightly consent to be subservient to Mary Baker Eddy and her unchristian By-laws, and at the same time be truly obedient to God. Her Manual of By-laws require absolute obedience to her personally, and so repudiate the divine injunction, "Thou shalt have no other gods before Me."

When one is truly "loyal" to God, one recognizes the true spiritual relation we bear to God, and to our fellow-man,—but if one consents to obey unchristian Mandates and be subservient to any personality in spiritual matters, or to abide within the restrictive confines of an arbitrary Church Hierarchy and obey its rules,—freedom of conscience becomes utterly impossible, and Liberty and Loyalty mere words to conjure with.

It is with the earnest desire to see Mary Baker Eddy's basic, meta-physical Truth-teaching conserved, regardless of who first visioned Christian meta-physics in this age, and given its proper place as a great epochal spiritual contribution to humanity, (God's Truth, more fully revealed and made available to one and all alike—as the gift of God), that this exposé of the evils attendant upon her attempt, or the attempt of any person

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to lay claim to any patent right of ownership over Truth, is made. Impersonal Truth (the Holy Comforter) is infinitely greater than any personality.

There is no better universal definition for Christ-truth than "Christianity", under which title all Christendom may unite in its recognition of God, as Christ Jesus was revealing Him. If Christians, one and all, will endeavor to bring their lives into conformity with the Christ STANDARD that Jesus set up, no one will have any need to invent a new name for "Christianity", to cause division and resentment among Truth-seekers the world over.

People of all faiths, and of no faith, are equally concerned in maintaining everywhere, freedom of conscience, and true Christians should be the last ones to wish to rob their brethren of their spiritual sovereignty and freedom.

In no way, shape, or form, is this intended as a criticism of true Christian meta-physics, or Scientific Christianity, but it does repudiate the attempt of any person or persons to dominate and restrict the spiritual lives of others, either by personal Mandate or by domination through an organization, which latter method is often times the way it is brought about.

The Author takes this opportunity of saying, however, that in presuming to rename "Christianity,"—capitalizing the words "Christian Science," as though it were a truer designation for Christ-truth, as Mrs. Eddy has done, has not helped the cause of Christianity, but rather retarded it,—especially since Mrs. Eddy claims that her discovery along the lines of Christian meta-physics, under this name, entitles her to assume absolute Papal jurisdiction over her Christian brethren who agree, in the main, with her ethical and meta-physical interpretation of Jesus' life and marvelous deeds.

If Mrs. Eddy had bent her efforts to throw the light of her knowledge of impersonal Christian meta-physics as it was revealed to her through various channels upon all questions of Science and Religion,—illuminating both with her spiritual vision,—but had assumed no supposed right of personal jurisdiction over others as she has done, all Christians would today be rejoicing in her as a great spiritual leader and benefactor. God's truth was never intended to be placed under the jurisdiction of any person,—and again I repeat,—whosoever attempts to do so, does both themselves and others a grievous wrong. It

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represents an attempt to alienate allegiance due to God, as Cause and Creator, and center power and authority in themselves, which constitutes actual treason against God and man.

God's children, as spiritually conceived, possess immutable sovereign rights of their own, as directly related to God.

They are not created by God to be subservient vassals and sychophants of any person or institution. One's individual right and duty to *preach* or impart the Christ-truth, as God inspires us to do,—in hall or temple, or in the daily contacts with our fellows,—is God-bestowed. His ordination is all-sufficient,—ecclesiasticism and all so-called authorities to the contrary notwithstanding.

If the reader considers the foregoing designation of Mrs. Eddy as Papal head of a Theocracy; and that her ecclesiastical organization is nothing more nor less than a true example of an ecclesiastical Church Hierarchy; and that her Metaphysical College,—(still completely dominated by her through her Board of Directors) constitutes an actual *Preaching and Teaching* Trust,—is an untrue and unwarranted indictment,—Then let the reader ponder well the real significance of the imperious Mandates or Slave-laws issued by Mary Baker Eddy in her "Manual of The Mother Church." By-laws and Mandates, which every Christian Scientist,—who claims to be such,—must subscribe to, to be considered loyal and fit to receive class instruction, or fit to be a member of that Church. It is readily admitted, however, that few, if any, of those who join this Church have the faintest conception that it is an ecclesiastical Church Hierarchy they are joining, or of the enslaving nature of the By-laws they are unwittingly signing up to honor and obey explicitly. Actual obedience to these By-laws require one to render unquestioning obeisance to Mary Baker Eddy and her Mandates,—which necessitate a flagrant breach of The First and Great Commandment and thereby stultifies one's consciousness of spiritual sovereignty. Of a surety, "It is better to obey God, rather than man."

If these astounding accusations shock the student of this faith, as they assuredly must,—as the far-reaching import of the real significance of these By-laws has been most carefully camouflaged so as to deceive the very elect—the Author need only refer such a one to the official "Church Manual" itself for

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confirmation of his statements, as well as to the further evidence presented herewith.

We quote the following as a specific instance of the Papal authority exerted by Mrs. Eddy, when she issued the following Mandate, requiring absolute obedience to her will, to-wit:

Church Manual

"Article XXII

"Obedience required. Sect. 3. It shall be the duty of the officers of this Church, of the editors of the Christian Science Journal, Sentinel, and Der Herold, of the members of the Committees on Publication, of the Trustees of The Christian Science Publishing Society, and of the Board of Education promptly to comply with any written order, signed by Mary Baker Eddy, which applies to their official functions. Disobedience to this By-law shall be sufficient cause for the removal of the offending member from office."

The above By-law, dictated by Mrs. Eddy, thus requires all her ecclesiastical officials to recognize her, as well as the members of the Church Hierarchy, as Papal head of the Church, to whom they must give instant and unquestioning obedience.

Another outstanding instance of the Papal jurisdiction assumed by Mary Baker Eddy over all Christian Scientists, (and Mrs. Eddy only recognized those who accepted her By-laws and Mandates as being loyal Christians), I quote the following Mandate. This Mandate in the shape of a finite By-law issued by Mrs. Eddy, in which every Pastor, Preacher, and Teacher in the Christian Science field of evangelical service throughout the world were suddenly and arbitrarily notified,—without a moment's notice being given—that they must not continue to either *Preach*, *Teach*, or *Lecture* on Christian Science, (which at other times when it suited her purpose Mrs. Eddy described as but another name for Christianity itself), beyond a certain date.

Thus all Christendom, and Truth itself, was, according to her self-asserted right, supposedly placed by God under her custody and jurisdiction and the custody of her Church Hierarchy, to whom all Christendom must recognize and submit to her and to her organization if they would hope to comprehend Truth aright.

This By-law, issued under the heading of

"CHURCH SERVICES," reads:

Article XIV

THE CHRISTIAN SCIENCE PASTOR

"Ordination. Sect. 1. I, Mary Baker Eddy, ordain the Bible, and Science and Health with Key to the Scriptures, Pastor over The Mother Church,—The First Church of Christ, Scientist, in Boston, Mass,—and they will continue to preach for this Church and the world."

(See Church Manual of The First Church of Christ, Scientist, in Boston, Mass.)

Note: Spiritual leadership is essential and desirable in human affairs, but if one assumes arbitrary Papal jurisdiction over the spiritual lives of his fellows in matters concerning rights of sovereignty, he ceases to be a real *Leader*, but rather a *Dictator*; a trespasser upon the spiritual rights of others and untrue to his or her high calling.

It may be well at this time (because of much misapprehension on the subject) to state emphatically that the Greek text of the Scriptures do not indicate that Christ Jesus issued "commands" to his disciples or followers, as is indicated by the orthodox versions of the Scriptures.

Jesus of Nazareth instructed his disciples with authority and power, realizing that he voiced God. He "commanded," however, all forms of sin, disease, and death,—the last enemy to be destroyed, or overcome—to depart from whence they came.

His "instructions" to his follows, (being in accord with Divine law), were authoritative, only because true.

Jesus taught "as one having authority," because he taught pure Spirit-truth in accord with Divine law. He did *not* assume jurisdiction over his followers as a Dictator, or in the sense of Master and servant, as Mrs. Eddy presumes to do with those who desire to comprehend her meta-physical teachings.

Christ Jesus knew full well that God had never created any one person to occupy such a relation to his fellow-man. It is a fact that those who aspire to dominate over their spiritual brethren will do well to ponder over.

Further evidence is given herewith to show in what way Mrs. Eddy has changed in regard to her basic teaching of Christ-truth, or what she terms, "Christian Science," when she assumed the attitude that she was "The Ambassador of Christ's Teachings," in a sense peculiar to herself alone, or when she spoke of

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herself as "Spiritual Mother,"—evidently under the impression that she was imbued with extraordinary rights of jurisdiction and authority.

William McAfee Goodwin, in his book entitled,

"THE CHRISTIAN SCIENCE CHURCH"

A book which every Christian Scientist should read, says on page 121:

"The great reason why the Christian Science Church and practitioners of Christian Science Mind-healing, have been permitted to pursue the even tenor of their way, to a greater or less degree, is because they have at all times insisted that their healing work was a religious and Christ-like function and duty; that he who said, "And as ye go, preach, saying, "The Kingdom is at hand," also specifically commanded in the next breath, "Heal the sick."

"But, when the Christian Science Church members in turn say to the governing authorities of the Church, 'You recognize that it is our individual Christian duty to heal the sick, and urge us to do so; why object to our Lecturing, Preaching, or Teaching the *modus operandi* of this healing, when the command of Christ Jesus to do all is one?'"

"We have no record in the Bible," he goes on to say, "that spiritual healing was ever accomplished by others than those who both taught and preached. In fact the healing was ever the witness to, or the proof of, the truth of the preaching. The Board of Directors immediately cry, "Heresy!" "Disloyalty to Mrs. Eddy!"

"So long as it is to the interest of the Christian Science organization to quote Scripture, its officials will do so and do it well; but when Scripture interferes with their monopolistic ideas, they they will be "as silent as the dumb centuries, without a living Divina," insofar as the public generally are concerned."

Regarding the matter of restrictive regulations, so far as they encroach upon the rights of Christian Scientists to heal the sick, Mrs. Eddy says in "Science and Health," page 161:

"In 1880, Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example in harmony with our Constitution and Bill of Rights, they will do less violence to that immortal sentiment of the declaration, "Man is

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endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." The oppressive statutes touching medicine remind one of the words of the famous Madame Roland, as she knelt before a statue of Liberty, erected near the guillotine; "Liberty, what crimes are committed in thy name."

Question: May not the same exclamation be equally applicable to Mary Baker Eddy and her Board of Directors in connection with her tyrannical By-laws prohibiting the Preaching of Truth, as well as to all and everyone who dares to encroach upon the inalienable spiritual rights and liberty of others? Many there be who are at times inspired to teach others and minister to the spiritual hunger and thirst of their fellow-man, but who are denied this right and duty to do so by Mrs. Eddy and her self-perpetuating Board of Directors, who rigidly enforce her will upon those who follow her blindly.

Surely it is better to be a true scientific Christian, and retain one's spiritual birthright and consciousness of sovereignty under God, than to be designated a "Christian Scientist" by Mrs. Eddy, and become merely a thrall to her dominating personality.

Christians who have taken the name of Christ upon their lips, under various denominational names, will do well to return to the individual contemplation of what the elemental characteristics of a true Christian character consist of, for there is just as much raqueteeing going on in the name of ecclesiasticism and religion, as there is in any other phase of mortal existence; and the hour calls for a great purging and complete reformation.

On page 252, of her book, "Miscellaneous Writings," Mrs. Eddy says:

"Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion, to man physically, as well as spiritually, and to all mankind. It has one God. It demonstrates the divine Principle, rules and practice of the great healer and master of metaphysics, Jesus of Nazareth. It spiritualizes religion and restores its lost element, namely, healing the sick. It consecrates and inspires the teacher and preacher."

Question: Mrs. Eddy evidently implies from the foregoing statement that true "Christianity," in its fullest meaning as Christ Jesus lived and taught it, is not complete in and by

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itself. That there is something that must be added to true Religion, true Science, true Christianity, or to Truth itself to further spiritualize it. Is not "Christianity," when *fully* comprehended, both truly Religious and truly Scientific? Is anything that Mary Baker Eddy has said about "Christian Science" not also applicable to true "Christianity," when Christianity is rightly comprehended? NO! Then this special laudation of "Christian Science," so far as it concerns aught that is related to recognition of the Papal leadership of Mary Baker Eddy, or the Christian Science Hierarchy, with its tyrannical Mandates and By-laws is concerned,—is extremely deceptive and misleading—and detrimental to the cause of Christianity and Truth.

Mrs. Eddy's injection of her personality, and her persistent and continuous attempt to corral and appropriate Truth under her own special title of "Christian Science" has done nothing for "Christianity" (from that standpoint), but on the contrary has caused another great breach between Christian brethren.

The reason for her adopting the name "Christian Science" is apparent, however, when it is understood that under her own personal title for Christianity, Mrs. Eddy claims jurisdiction over Truth and over her followers, which she would not have been able to establish otherwise. Her followers, as a necessary consequence of accepting her claim of jurisdiction over them, have fallen into the reverse error of becoming subservient thralls to her personality, which has and is rapidly developing in them a sychophantic sense of inferiority to her in all spiritual matters. Is it not time for all Christians to unite under the banner of true religious and scientific "Christianity," and to cease being enslaved by other gods and half-gods claiming jurisdiction as persons or organizations?

Followers of personality, ecclesiasticism, or organization, soon become regimented into molds of sychophancy and mediocrity which rob and shackle the spiritual and divine sense of one's individuality, and nullifies in his consciousness the realization of his direct relationship to God, his Maker, and of his at-onement with Him in spirit and in truth.

To be a true Christian, and a worthy Christian leader or exemplar of Christ-truth, one must be as open-minded and ready to receive truth through whatever source it is revealed, as well as ready to impart it. The best exemplar of Christ-truth is he who serves God best in the true sense of service, and not he

who can dominate the largest number of subservient followers.

Referring again to these two astounding Mandates which were issued out of a clear sky by Mary Baker Eddy in 1897 and 1898, and which appear on previous pages of this "Thesis," prohibiting and restricting the Christian from either Teaching or Preaching Christ-truth, except under certain prescribed conditions, including the necessity to circulate and sell Mrs. Eddy's new book, "Miscellaneous Writings," under penalty of expulsion from her Church,—William McAfee Goodwin, in his book entitled "The Christian Science Church," says in regard to the *second* of these Mandates:

"You will note that this "NOTICE" specified Christian Scientists in the United States and Canada."

"If "Miscellaneous Writings" was "calculated to prepare the minds of all true thinkers" in the United States and Canada to "understand the Christian Science textbook more correctly than a student can," or could, for the space of one year from March 14, 1897, to March, 1898, I cannot see why this does not still hold good.

Why the necessity for any personal teachers or instructors today? Or during any other specified twelve months in these two particular countries? Why not just advise every one in the United States and Canada today, who desires to understand "Science and Health," to simply purchase a copy of "Miscellaneous Writings" and quietly read it?

"But the great question is: What Scriptural authority had Mrs. Eddy or any of her advisers for saying that her published works were the only proper instructors for mankind during any particular hour, day or year, or, for any particular country, in the face of Christ Jesus' specific command to the contrary? We have full and lucid text-books on other practical subjects, such as mathematics, engineering, hydraulics, etc., *but the world has never seen the time when it did not feel the need for the personal teacher as well.*"

In this instance it is very evident that Mrs. Eddy resorted to very finite and questionable means and methods to establish her jurisdiction over her students, and mal-practiced on them in order to force them to sell her new book, when heretofore her book "Science and Health with Key to the Scriptures" was described by her as a complete text-book in itself.

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We quote Mrs. Eddy's own words, that well applies to Mrs. Eddy's digression from her own teachings, to-wit:

"Stating the divine Principle, omnipotence (*omnis potens*), and then departing from this statement and taking the rule of finite matter, with which to work out the problem of infinity of Spirit,—all this is like trying to compensate for the absence of omnipotence by a physical, false, and finite substitute."

(See "Retrospection and Introspection," p. 57.)

"Also Mrs. Eddy writes:

"I insist on the etiquette of Christian Science, as well as its morals and Christianity. The Scriptural rule of this Science may momentarily be forgotten; but this is seldom the case with loyal students, or done without incriminating the person who did it."

(See "Miscellaneous Writings," p. 283.)

It is in accord with Mrs. Eddy's own teaching (see "Miscellaneity," page 240) to uncover error in the abstract, and at times directly, in order to eliminate it, and this is the only motive of the Author in bringing these facts to light, even though it has become necessary, as in this instance, to make the application to certain persons and institutions. How it is possible,—in the face of these finite Mandates and breaches of spiritual etiquette and ethics in thus dominating others,—to reconcile the prior statement by Mrs. Eddy is beyond rational understanding.

Again on the subject of recognizing the authority and jurisdiction of God alone in spiritual matters, Mrs. Eddy has written:

"You must feel and know that God alone governs man; and that His government is harmonious; that He is too pure to behold iniquity, and divides His power with nothing evil or material; that material laws are only human beliefs, which govern mortals wrongfully."

"See "Rudimental Divine Science," p. 10, by Mary Baker Eddy.)

In the year 1907, both Mrs. Eddy and the Board of Directors of her Church were certainly in accord with her original and impersonal teaching regarding the need for both *Preaching* and *Teaching* the Glad Tidings of Christ-truth, as well as to *heal the sick*, as is indicated by the following quotation from William McAfee Goodwin's book "The Christian Science Church", p. 70, where an editorial that appeared in "The Christian Science Sentinel" reads as follows:

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"The excellent editor-in-chief of the Christian Science publications, who at the same time was also the ranking member of the Christian Science Board of Directors, in a leading editorial in *The Christian Science Sentinel* for November 30, 1907, recognized the truth of this, when he said:

"The most hopeful sign of the times is that the churches, and writers upon religious subjects, are at last recognizing the indivisibility of our Master's Gospel and the need for returning to the Christianity of the early centuries, when both preaching and healing—words and works—were required of those who 'named the name of Christ.' . . ."

"While it is true that some of those who have urged this return to the practice of primitive Christianity have given as a reason" etc., etc., "we must assume and do assume that the religious world is at last awakening to the necessity of preaching and practicing the entire Christian gospel. . . ."

The above article, sanctioned thus officially and publically, unquestionably proves that Mrs. Eddy and the Christian Science Board of Directors believed at the time this was written,—at least to the extent of giving it out publicly—that all who came into a right understanding of Truth, or as Mrs. Eddy elects to call it, "Christian Science", should both *Preach* and *Teach* the Glad Tidings of Truth, as well as heal the sick; without let or hindrance from anyone.

It should not be necessary, therefore, to enlighten Mrs. Eddy, or her Board of Directors that: *To impart Truth, is to heal, and to heal is to impart Truth*, for she herself made this statement axiomatic in this age,—but apparently it is necessary to do so in connection with her later assumption of Papal authority and jurisdiction in prohibiting her Christian brethren from so doing.

The Author of this "Thesis" wishes to again emphasize the fact the "God has called each and everyone into His ministry, as Ministers and High Priests of God", therefore let no man, or woman, attempt to usurp this calling under any plea, or attempt to assume jurisdiction in the name of any ecclesiastical organization or Papal title. No man can properly deputize this inherent right and duty to Preach truth and Heal the sick—namely to minister and serve God—to others, nor prohibit those inspired by God, from within, from doing as He directs. God recognizes

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no such relationship as is defined by the words "laymen" and "Priesthood", in an ecclesiastical sense, as ecclesiastics have presumed to differentiate the words, with the express purpose of building up great ecclesiastical organizations.

The voice of God, from within, calls upon each one to minister and serve God. This call and ordination comes direct, and woe or blessing awaits the individual who disobeys or obeys his high calling. Ecclesiasticism,—distinguishing between a "laity" and a "clergy" is an abomination in the sight of the Lord.

Mrs. Eddy co-ordinated spiritual truths that had been gradually made known to her through her exhaustive and earnest endeavor and desire to know God aright. Mrs. Eddy progressed through prayer, study, and pondering over the deeper significance of various un-coordinated truths advanced by various authors throughout the ages, and when the time was ripe received a revealing spiritual healing experience that enabled her to correlate all that she had learned and experienced, and to put her knowledge into practical shape as a meta-physical text-book. Mrs. Eddy's own explanation of her advancing footsteps manifestly proves that she was a voluminous reader and a progressive thinker, and it would have been far more honest and true for her to acknowledge gladly that God had brought this knowledge to her through innumerable ways, means, and channels of His own choosing,—including of course her own experience of being healed by the direct power of God,—than to try, unconvincingly, to prove that Truth was revealed directly to her in one brand-new, special, and complete revelation, without credit due to anyone.

Mrs. Eddy's previous knowledge of an astounding healing demonstration brought about through Dr. Quimby, shortly before her own marvelous healing through Dr. Quimby occurred in the year 1862, indicates that she was contacting and becoming enlightened by a series of ordinary, as well as extraordinary processes, like everyone else, to receive the benediction of the Christ-truth. Christendom would have come more readily to welcome the spiritual revelations and explanations she brought to light in co-ordinated form, had Mrs. Eddy continued to recognize the vital part played by Dr. P. P. Quimby in the great spiritual drama of unfoldment taking place in human history. His demonstrations and teaching that God, manifesting Himself through Divine or spiritual law, was available to one and all

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alike without respect to persons, as they come into at-one-ment with Him, presaged the dawning of a new spiritual era and the return of Christianity as Jesus himself taught and live it.

It is not, therefore, with any desire to depreciate the value of such of Mrs. Eddy's purely meta-physical teaching as is true, nor the illuminating truths she made clearer; nor to depreciate organization as a legitimate and proper means to propagate the Good News, if utilized rightly,—but rather to break the mesmeristic shackles of the very finite Hierarchy created to bring Truth under her personal supervision and jurisdiction.

Mrs. Eddy teaches that:

"Error, when found out, is two-thirds destroyed, and the remaining third kills itself."

(See "Miscellaneous Writings", p. 210.)

That the uncovering of this error of *imposed jurisdiction* and *imposed authority* by Mrs. Eddy, while she was here in mortal vesture, and the perpetuating of her unethical and enslaving Mandates and By-laws by the Board of Directors of The Christian Science Church Hierarchy, who are assuredly "not ordained of God" to enforce prohibitory and discriminatory By-laws, may require a lot of publicity to bring them to their senses, is evident, for heretofore they have declined to open the matter up with anyone for discussion.

The dawn of a new era, however, is breaking, and humanity is fast becoming aware of the direct spiritual relationship that each individual bears to God, as well as their own individual spiritual rights and duties, as never before in human history.

The time has come for this ecclesiastical organization, and perchance many other like organizations that have been robbing the people,—some in material ways, some in political, and some in spiritual ways,—to give an account of their stewardship, and the reason for their continued existence. It is a time when the secret sins of individuals and organizations, religious and secular are being "Proclaimed from the housetops."

NO MAN SHOULD IMPOSE SPIRITUAL JURISDICTION OVER HIS FELLOWS!

In confirmation of this sentiment we quote Mrs. Eddy's own statement in her book "Science and Health with Key to the Scriptures", where she says:

"The real jurisdiction of the world is in Mind, controll-

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ing every effect and recognizing all causation as vested in Mind."

And again on page 447, of "Science and Health" Mrs. Eddy says:

"The heavenly law is broken by trespassing upon man's individual right of self-government."

In view of the foregoing utterances, it is hard to imagine anything that expresses a greater degree of "moral turpitude than does Mrs. Eddy's basic teaching and her universal applications (as set forth so precisely and convincingly, in her book "Science and Health") and those devastating and tyrannical Mandates and By-laws issued by her later, which break every moral law of Christian ethics; "trespass upon man's individual right of self-government"; "rob him of his freedom of conscience"; enslave him,—spiritually and physically, and deprive him of his God-given rights to teach Christ-truth to whomsoever he may. By-laws that Mrs. Eddy would no more recognize, nor obey,—if applied to herself, than she would consider obeying the mandates of a personal Devil, if there were any such animal.

To give a specific instance of the moral blindness that inevitably accompanies a breach of Divine ethics, the reader is asked to ponder over the following Mandate issued by Mrs. Eddy that suddenly appeared out of a clear sky. This Mandate is a striking example of "breaking the heavenly law by trespassing upon the individual rights of self-government."

This Mandate reads:

"Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and 'Science and Health with Key to the Scriptures', to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land and in other lands.

"From this date the Sunday services of our denomination shall be conducted by Readers in lieu of pastors. Each church or society formed for Sunday worship, shall elect two Readers: a male and a female, . . .

"On the first Sunday of each month, except Communion Sunday, a sermon shall be preached to the children, . . .

"Christian Scientists, all over the world, who are letterly fit and specially spiritually fitted for teachers, can teach annually three classes only. They shall teach from the Christian Science text-book. Each class shall consist

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of not over thirty-three students, carefully selected, and only of such as have promising proclivities toward Christian Science", . . .

(See pages 313-315, "Miscellaneous Writings", by Mary Baker Eddy).

Let it be known to everyone that this Mandate quoted above was not made known to anyone of the many Pastors, Preachers, and Teachers in the field who were vitally concerned, prior to its being promulgated as an Edict to take immediate effect. A Papal Mandate that disfranchised all the Teachers, Preachers, and Pastors, throughout the world who were teaching supposedly Christian truth under her title "Christian Science".

This, in connection with the other Mandates Mrs. Eddy issued, which prohibited and restricted *teaching* and *preaching* to a specially selected few who might succeed in getting "Diplomas" from The Massachusetts Metaphysical College, served to canonize Mrs. Eddy effectually as Papal dictator over the spiritual and temporal lives of millions of mesmerized followers, who had been induced to believe that anything Mrs. Eddy said or did was Divinely inspired.

Note: Let every Christian Truth-seeker who has the faintest conception of his spiritual rights, duties, and privileges, and of the spiritual relation he bears to God, his Maker; and what the allegiance we owe Him involves,—consult God in the inner sanctum of the soul, and see if God will tell you that He appointed and divinely directed Mary Baker Eddy to "set the bounds" of His children's activities, or whether He did not; and then act accordingly.

It is also necessary, in this connection, to point out that the temporary permission to teach others, under certain very restrictive and prohibitive conditions which were granted in the above mentioned Mandate, was very soon after withdrawn. In its place a hard and fast new By-law was substituted (in spite of the fact that the Mandate which was thus superseded was supposedly "divinely directed"), that placed the jurisdiction of all teaching and preaching in Mrs. Eddy's hands and under the control of the Board of Directors of her Church Hierarchy, forming a complete *Teaching and Preaching Trust*. This Preaching and Teaching Trust operates under such restrictive and prohibitive By-laws that wholly deprive the average person from exercising his or her most sacred duty and privilege to minister in all ways and at all times as God directs.

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To supplement this general Mandate, another new By-law was issued, (entirely disregarding what Mrs. Eddy had previously said regarding her "conscientious scruples against issuing diplomas") which made it necessary and obligatory for anyone who wished to Teach, Preach, or Lecture on Christian truth, or "Christian Science" as Mrs. Eddy chose to designate it, to go through a class in the Massachusetts Metaphysical College, in Boston, Mass., and no where else, and obtain a "Diploma" from that institution. This Mandate is extended and is enforced upon all Christian Truth-seekers throughout the world who consent to acknowledge her claims to exercise authority and jurisdiction over others.

The following By-law, which appears on page 85 of her Church Manual, substantiates what has been said, to-wit:

"ARTICLE XXVI

"TEACHERS MUST HAVE CERTIFICATES. SECT. 9

"A member of this Church shall not teach pupils Christian Science unless he has a certificate to show that he has been taught by Mrs. Eddy or has taken a Normal Course at the Massachusetts Metaphysical College or in the Board of Education."

"Such members who have not been continuously active and loyal Christian Scientists since receiving instruction as above, shall not teach Christian Science without the approval of the Christian Science Board of Directors."

(See "Church Manual of The First Church of Christ, Scientist, in Boston, Mass., by Mary Baker Eddy.)

Commenting upon such unequitable and arbitrary assumption of Papal authority and jurisdiction over the lives of her Christian brethren, William McAfee Goodwin, on p. 89, of his book entitled "The Christian Science Church", says:

"The Christian Science Board of Directors and the editors of the official periodicals protest constantly and most vigorously against a Doctor's Trust, (see S. & H., p. 161) and participated most actively (whether they say such participation was 'not official', or not) in the organization and support of 'The National League for Medical Freedom', but insist themselves upon maintaining 'officially' the closest kind of a Teacher's Trust, and that, too, in spite of the most positive command of Christ Jesus, whom they would have the world believe they follow."

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Again, on page 36 of the same book, the logical reasoning of William McAfee Goodwin is irrefutable, where he says:

"Christ Jesus, the Founder of Christianity . . . made absolutely no distinction whatsoever between the duty of his followers to preach, teach, lecture, or heal; nor can any church that claims to present the teachings of Christ Jesus or take him as their Ensample, divorce the one from the other, and succeed *truly* in the mission which they have undertaken. A true Christian church can be founded and permanently maintained only upon what Christ Jesus himself taught and did. The essentials of which were the *preaching* of the Good News, the *healing* of all manner of sickness and sin by spiritual means, or prayer alone, and *teaching* men that they must love the Lord their God with all their soul, mind, and strength, and their neighbors as themselves, and showing and explaining to them how this could all be practically accomplished here and now. Everything else was purely incidental and commentary. Now, if we will not, as individuals or as organizations take Christ Jesus frankly and honestly upon his own terms, and practice what he taught as essential, let us at least be honest with ourselves and cease our claim to be Christians."

To further indicate the distorted lengths to which these restrictive and prohibitive By-laws of the Christian Science Church are carried, the following examples are also presented in evidence, to-wit:

"ARTICLE XXX—CHURCH MANUAL

"Sessions. Sect. 1. The term of the Massachusetts Metaphysical College will open with the Board of Education on the first Wednesday of December. The sessions will continue not over one week. None but the teacher and members of the College class shall be present at the sessions, and no Primary classes shall be taught under the auspices of this Board."

And on page 84 of the "Church Manual", we read:

"ARTICLE XXVI

"TEACHING CHRISTIAN SCIENCE

"Number of Pupils. Sect. 4. The teachers of Christian Science shall teach but one class yearly, which class shall consist of not more than thirty pupils.

"After 1907, the Board of Education shall have one

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class triennially, a Normal class not exceeding thirty pupils."

And again, on page 92 of the "Church Manual", we read:

"ARTICLE XXX

"Healing better than Teaching. Sect. 7. Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration" . . .

"If both husband and wife are found duly qualified to teach Christian Science, either one, not both, should teach yearly one class."

The above mentioned By-laws, appear in the "Church Manual" of The First Church of Christ, Scientist, in Boston, Mass., as issued by Mary Baker Eddy. This Church Manual may be purchased at any Christian Science Church or Reading Rooms by anyone wishing to corroborate evidence set forth in this Thesis.

In direct contradistinction to these restrictive and prohibitive By-laws that limit the possibility of all but an infinitesimal few persons from any hope of receiving instruction, or of being sanctioned to teach Christ-truth, or if you prefer the name "Christian Science", we find that Mrs. Eddy says in "Science and Health", p. 461, that:

"Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science."

Note: Let the reader determine for himself, or herself, then, after pondering and digesting carefully these strange contradictory Mandates of Mrs. Eddy's, whether the Christian Science Hierarchy, and the Preaching and Teaching Trust, auxiliary to it, have any honest or truly beneficial purpose to serve in further confusing the issues of scientific and religious Truth with the imperious working and machinations of this organization, as it is now constituted. An institution, standing ever on guard to enmesh and enslave its prospective members into accepting another ecclesiastical Church Hierarchy which arbitrarily rules over and dominates their spiritual lives.

Either Mrs. Eddy means what she says, when she wrote on page 244, "Miscellaneous Writings",

"The teachings and demonstration of Jesus were for all peoples and for all time; not for a privileged class or a re-

stricted period, but for as many as should believe in him", or she did not, for if the aforesaid Mandates and By-laws which arbitrarily restrict and prohibit the majority of her followers from either *Teaching* or *Preaching*,—or from being taught Christ-truth, or "Christian Science" as she defines it, do not constitute a complete and flagrant breach of Christian ethics, it would be hard to say what would.

Continuing our presentation of specific instances where Mrs. Eddy has departed from "the highest possible ethics", together with her Board of Directors of The Christian Science Church, who are likewise guilty in representing her, by enforcing these unchristian By-laws, we quote the following By-law appearing on page 55 of the "Church Manual", to-wit:

"ARTICLE XII

"Misteaching. Sect. 2. If a member of this Church is found trying to practice or to teach Christian Science contrary to the statement thereof in its text-book, Science and Health with Key to the Scriptures, it shall be the duty of the Board of Directors to admonish that member according to Article XI, Sect. 4.

"Then, if said member persists in this offense, his or her name shall be dropped from the roll of this Church."

Note: Inasmuch as the whole spirit and letter of Mrs. Eddy's text-book "Science and Health with Key to the Scriptures", teaches in principle the exact opposite to the restrictive and tyrannical Mandates and By-laws of the "Church Manual" of her ecclesiastical Hierarchy,—which requires absolute obedience to her personal will,—it would seem, to any unbiased thinker, that every member and official of this Church who either obeys or condones these By-laws is properly indicted at the bar of this very By-law itself regarding "Misteaching", for thus *misteaching* contrary to "Science and Health". By every law of right and justice this indictment holds good for Mary Baker Eddy also, as well as for the members of her Church for which it was issued.

Mrs. Eddy's text-book "Science and Health, in the main, but not in every instance, teaches universal Truth, with proper universal applications, according to Principle, God, and The Golden Rule. Either its teachings are true that "man owes sole allegiance to his Maker", or they are not. If not, then it may be

time for Christian Truth-seekers to determine whether it is right and proper to grant allegiance to Mary Baker Eddy; to her ecclesiastical Prelates; or to any other spiritual Dictator.

It is evident that Mrs. Eddy was tempted by the same temptation to assume temporal power and control that beset Jesus when he stood upon the parapet of the Tabernacle,—and which in fact besets all those who attain exalted positions of power and authority. Sophistical arguments in their most subtle form, masked so as to deceive the very elect, tempt one, and it would have been well had Mrs. Eddy obeyed her own counsel to others, by obeying her own basic teaching herself regarding the matter of rendering sole homage and allegiance to God, Principle, rather than to teach this as basic Truth, and then Mandate contrary to her own teaching.

Speaking of various forms of enslavement, Mrs. Eddy, on page 287, "Miscellaneous Writings", says:

"Honor to faithful merit is delayed, and always has been; but it is sure to follow. The very streets through which Garrison was dragged were draped in honor of the dead hero who did the hard work, the immortal work, of loosing the fetters of one form of human slavery." And again on page 246, "Miscellaneous Writings", she says: "The cry of the colored slave has scarcely been heard and hushed, when from another direction there comes another sharp cry of oppression. Another form of inhumanity lifts its hydra-head to forge anew the fetters; to shackle conscience, stop free speech, slander, villify", . . .

Note: Honor indeed is due Mary Baker Eddy for every iota of unselfish devotion and radiation of the Christ-spirit that has come through her, but,—sad indeed it is to realize that while engaged in the task of striking off the mental shackles that fettered Christendom and humanity in regard to *healing the sick through God-power*, realized and utilized, that Mrs. Eddy turned around and clamped another form of shackles upon her Christian brethern, in regard to the matter of *teaching and preaching the Glad Tidings*, in the form of prohibitive and restrictive By-laws and Mandates, equally as enslaving and harmful to spiritual growth as the fetters she was endeavoring to loose. This of course has reference to the enslavement of Christian Scientists by Mary Baker Eddy and her Board of Directors, and through her Mandates in arbitrarily depriving Truth-seekers of their normal God-given right and duty to act in all capacities as

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"Ministers" and "High Priests" of God, without let or hindrance from any man, or woman.

It is indeed well to remember that all are liable to make mistakes, and that the higher we rise, the more subtle the forms of error become that tempt us, of which the Author of this "Thesis" is fully aware of in his own experience,—for true it is from the mortal standpoint, that "all have sinned and come short of the glory",—nevertheless, it is also true that errors by self instituted leaders of major importance to humanity, such as this is, must be uncovered and the spotlight of Truth turned upon them, if they are to be destroyed—even as Mrs. Eddy herself has well instructed others to do.

The Author feels convinced that Mrs. Eddy, with her enlarged vision on the next plane would and does endorse every word written therein, and the spirit in which this uncovering is made,—and furthermore is fervently praying that this enslaving error of which she has been guilty, may no longer be perpetuated on earth in its present form of an ecclesiastical Hierarchy, to cause her further anguish of spirit.

Evidence to support such serious charges as are made in this instance, require much repetition from various angles of the case, for the subject matter being discussed dispassionately involves great fundamental issues of universal application,—not only as regards this particular problem to be solved, but regarding the rights and relations of all society.

Referring again to those who would enslave others, Mrs. Eddy says on page 246-247 "Miscellaneous Writings",

"Shall religious intolerance, arrayed against the rights of man, again deluge the earth in blood? . . . The advancing faith and hope of Christianity, the earnest seeking after practical truth that shall cast out error and heal the sick, wisely demand for man his God-given heritage, both human and divine rights; namely that his honest convictions and proofs of advancing truth be allowed due consideration, and treated not as pearls trampled upon."

Question: What then shall be said of Mrs. Eddy, or her Board of Directors, or of anyone who dares to claim and attempt to assume jurisdiction over God's Truth, as revealed in all its pristine grandeur by Jesus, entitled "Christ" (as though she or they held exclusive title to it), prohibiting, restricting, and attempting to monopolize the right of her Christian brethren to

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either *Preach* or *Teach* spiritual truths, unless perchance she personally grants them the right to do so as a special privilege.

As a further example of the absolute Papal control existing and being enforced under the By-laws of the Christian Science Hierarchy, let me cite the following By-law that appears on page 54, of the Christian Science Church Manual, to-wit:

“ARTICLE XI

“The Mother Church of Christ, Scientist, Tenets. Sect. 11. If a member of The Mother Church of Christ, Scientist, or a member of a branch of this Church break the rules of its Tenets as to unjust and unmerciful conduct—on complaint of Mrs. Eddy, our Pastor Emeritus—and this complaint being found valid, his or her name shall be erased from The Mother Church and the branch church’s list of membership and the offender shall not be received into The Mother Church or a branch church for twelve years.”

(See “Church Manual”, by Mary Baker Eddy.)

If this is not a monopoly, the greatest ecclesiastical monopoly in the history of the world, the very thing Mrs. Eddy expressly depreciated, I should like to be shown why! declares William McAfee Goodwin, in his book, entitled “The Christian Science Church.”

Again in regard to the necessity for everyone who wishes to impart what he has learned and received of God for the benefit of others, as well as for his own spiritual growth, by *Preaching* and *Teaching* the Glad Tidings of the Christ-truth, we find Mrs. Eddy says in her article entitled “The Way”, on page 358 “Miscellaneous Writings”,

“The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science. State honors perish, and their gain is loss to the Christian Scientist.”

Question: If Mrs. Eddy really believes and teaches the above basically correct sound teaching, how then can we reconcile this universal fact with her later By-law (Article XXVI. Sect. 9), which declares that, “Teachers must have Certificates”, which at other times she speaks of as “Diplomas”,—or with her statement that she was, (or believed she was) divinely led into founding the Christian Science Church,—an ecclesiastical Church Hierarchy which issues iron-clad specially privileged “Diplomas.”

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Let it be further understood that the By-laws and Mandates issued by Mrs. Eddy are applicable to all the members of her Church, but do not apply to herself,—who is left delightfully free to exercise her God-given freedom to express herself in every way she deems right and best without permission from any personality.

As a specific instance of how Mrs. Eddy applies a true rule of ethics (when she is engaged in issuing orders or correcting others) while at the same time she is engaged in breaking the very same Golden Rule in most flagrant fashion herself, we quote what she says on page 244 "Miscellaneous Writings", which reads:

"Are the discoverers of quinine, cocaine, etc., especially the children of our Lord because of their medical discoveries?"

Question: May we not ask with equal right and logic, is the discoverer, or rather the person, who receives an especially clear and spiritual revelation and explanation of the true nature of God, Christ, and Creation, especially the child of God because of having received or made this discovery? Does the discovery of Truth in any way warrant the discoverer to treat others as though they belonged to him, or her? Does the awakening to a high degree of the knowledge of Truth,—Truth that eternally exists and emanates from God, Principle, entitle Mrs. Eddy or anyone else to assume Papal authority and jurisdiction over God's children, who, we presume, are equally precious in His sight?

Mrs. Eddy insists, at times, that "Christian Science" is but another name for real "Christianity", as Jesus himself understood and taught it. Does Christianity then rightfully come under the absolute jurisdiction of Mrs. Eddy because of her discovery of certain basic meta-physical truths relating to Spirit, God, and His spiritual universe? Because some one brought to light the basic truths relating to mathematics, would that entitle him hereafter to require obeisance to his personal arbitrary dictates from all who benefit by his discovery? Then by what right does Mrs. Eddy presume to dictate and to command others, as a spiritual overlord or half-god, as to who shall *preach* and *teach* spiritual Truth, and who shall *not preach* or *teach*?

Even though we are compelled to probe to the quick to save the patient in this case, as well as the victims of such deep seated

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mesmeric influences, one cannot but feel eternally grateful for the glorious meta-physical truths Mrs. Eddy made known to humanity, in co-ordinated form, to a sin-sick, suffering, stricken world of sense perceptions, and register our gratitude accordingly,—while at the same time fully conscious that in the final analysis “every good gift, and every perfect gift”, cometh down from God, the Father of Light, and from no one else.

While not able to propound these queries, nor present these charges to Mrs. Eddy in person, which I regret exceedingly, although her presence seems very near, we do propound them to the Board of Directors of The Christian Science Church Hierarchy,—who, through a false sense of loyalty to Mrs. Eddy’s claim that she was under Divine guidance at all times in connection with the various very finite and unethical moves she made, have continued to enforce her iniquitous Mandates, By-laws, and anathemas, upon a long-suffering hypnotized membership.

We trust the Board of Directors of The Mother Church Hierarchy will be awakened by the surge of the new world tempo, and realize that the axe is laid at the foot of that organization,—as it is now conducted,—which, like many organizations in this new era that is calling for “a square deal” to one and all alike, have been found to be false to God, Principle, and to the trust imposed in them.

The situation, however, can be remedied, and all that is worthy of being perpetuated can be utilized to promulgate the truly Scientific and truly Religious exposition of God, Christ, and Creation, as spiritually discerned and defined, which Mrs. Eddy so well and beautifully taught,—if all the personality equation is eliminated; an element which never ought to have been allowed to enter her consciousness for a moment’s consideration, considering the great work she had in hand. It has been said, and truly so “That Jesus made no effort to exalt himself.” His words and his works were all that was necessary to remind us of his radiant manifestation of the eternal “Christ”.

If the Board of Directors of this organization will exhibit one iota of the true moral courage, characteristic of Mrs. Eddy,—even though at times she was misled,—in their endeavor to inspire and uphold the Standard of Truth, which made her greatly beloved in spite of her love for prestige and power, they will start at once to lead spiritually from now on, and not continue

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to act as mere rubber-stamp sychophants in enforcing unethical By-laws and Mandates of "Thou shalt do this", and "Thou shalt not do that", that hark back to Old Testament days.

CONCERNING THE QUESTION OF PERSONALITY WORSHIP

Unfortunately, Mrs. Eddy herself induced her followers to accept her text-book "Science and Health", including everything written therein, as inspired Truth, and including her supposed divine commission to exercise Papal overlordship over her Christian brethren, which ultimately took form in the shape of the ecclesiastical Church Hierarchy which she later founded. Her Board of Directors and Church members have inherited these unchristly Mandates and her Church Manual of By-laws that continue to subject them to her personal domination and will, with anathemas attached for disobedience thereto, as part and parcel of what Mrs. Eddy elects to term "Christian Science",—whereas matters concerning such finite organizations and government have not the slightest relationship to absolute Truth and its eternal verities.

Mrs. Eddy oftentimes confused and misled her readers by interspersing her statements relating to matters of *Absolute Truth*, with matters relating to purely finite affairs, *which at best are only Relatively true*, or true according to the evidence of the senses, which explains the confusion that resulted in her attempting to identify herself as spiritual overlord of a vast ecclesiastical Church Hierarchy, with her true Christian metaphysical teaching. This claim of Mary Baker Eddy, or anyone, to be spiritual overlord or Dictator, privileged to issue arbitrary Mandates and to command others to do her bidding, both in human and spiritual matters, is definitely repudiated as false teaching by the Author of this "Thesis".

To indicate that Mary Baker Eddy was herself only half-convinced at times that ecclesiastical organization was a true method of promulgating Spirit-truth, instead of letting Truth work as *leaven* works, through individual growth and demonstration of Christliness, we find her saying in "Miscellaneous Writings", pages 358-359:

"When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the Alma Mater.

Concerning the Question of Authority and Jurisdiction

"Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. St. Paul says: 'When I was a child, I understood as a child, I spake as a child, I thought as a child, but when I became a man I put away childish things'."

Question: Is it not time that the Christian Science Board of Directors cease to understand, speak, and think, as children; awake to spiritual manhood; and act accordingly,—and cease to fill the earth with the perpetual personal laudation of Mary Baker Eddy and her over-estimated virtues, which, of a surety, break the First and Great Commandment, and get down to the promulgation of the pure impersonal Glad Tidings of Spirit-God and His spiritual Universe?

However, in spite of the enlightening counsel and her admonition to progress spiritually into a mature comprehension of spiritual sovereignty and freedom along all lines, by coming into true at-one-ment with God, as individuals, we find on page 34 of the "Church Manual" of The First Church of Christ, Scientist, in Boston, Mass., this most restrictive By-law, under heading:

"QUALIFICATIONS FOR MEMBERSHIP

"Believe in Christian Science. Sect. 1. To become a member of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., the applicant must be a believer in the doctrines of Christian Science, according to the platform and teaching contained in the Christian Science text-book, *Science and Health with Key to the Scriptures*, by Rev. Mary Baker Eddy. The Bible, together with *Science and Health*, and other works by Mrs. Eddy shall be his only text-books for self-instruction in Christian Science, and for teaching and practicing metaphysical healing."

Yet Mary Baker Eddy in the Preface to "*Science and Health*" page VII, has written:

"The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity."

Note: The time for thinkers who will permit themselves to think, *independent of the personal equation*, has indeed come, and it behooves thinkers to think maturely as individuals, and

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not allow themselves to be mesmerized into accepting every proposition that is presented, especially when the yardstick of Principle and Golden Rule has been taught them so that they might think truly in accord with Divine law. So much self-exaltation, so much laudation of personality has been, and is being injected into Christian Science by Mrs. Eddy herself, while here, and continuously by her official representatives ever since, that it is difficult to contact one of her followers who can think independently of her personality, and what she has had to say about any question under discussion.

The age is indeed demanding a true conception of Christianity, but will not its realization be frustrated and indefinitely retarded if those who are first enlightened seek to bestow upon Christianity a new patent name, entitled "Christian-Science", over which Mary Baker Eddy, as Papal Hierarch, dominates with supreme authority and claims all rights of jurisdiction?

Is not true Christianity, when rightly defined, being frustrated and retarded by having the *name* and *personality* of Mary Baker Eddy continually blazoned forth from every pulpit, and injected into one from every angle, as though true spirituality and Truth itself could not possibly reach us apart from her personality.

CONCERNING THE QUESTION OF LOYALTY TO GOD'S LAW, OR TO MARY BAKER EDDY'S BY-LAWS

It is not true Scientific Christianity, or Christian Science if one prefers to call it so, that is decried and denounced, but "Christian Science" as capitalized, copyrighted, and finitely defined by Mrs. Eddy as something that is essentially placed under her authority and jurisdiction. The result of this false concept of Christianity has resulted in an inflated form of personality worship that Mrs. Eddy herself is responsible for introducing, which may truly be defined as "*Eddyism*". It is time her personality was dis-associated from the universal truths which she had a part in bringing to light.

Mrs. Eddy, in exalting herself as a super-spiritual individual and mesmerizing her followers into believing it, has produced a pityable loss of the consciousness of sovereign spiritual individuality in all those who have come under its influence.

Christ Jesus, the Great Exemplar of Christian character and meta-physical or Divine law, warned his followers against Phari-

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seeism, the washing of pots and pans, and neglect of the weightier matters concerning Divine law and justice. This form of error is ever at work to rob the individual of his spiritual birthright of sovereignty under God, which is our most precious heritage.

This present effort to break the strangle-hold of this Papal headship idea which Mrs. Eddy has accepted for herself and inculcated into the minds of her followers, bringing them into subservience to her ecclesiastical Hierarchy by devious ways and means (supposedly by Divine direction) and enslaving them by unchristian and unethical By-laws, will not affect "the stately goings of true Christianity", referred to by Mrs. Eddy,—although Papal thrones and Christless Hierarchies may fall and return from whence they came.

The time has come in human history when people are demanding that their individual rights *must* be respected, and in this new era all individuals and organizations, both civil and religious, are being weighed in the balances of God, and must prove that they have a real reason for existing.

As in civil affairs, so in religious affairs, the words of Abraham Lincoln still hold good, because true, when he said:

"It is in order that each one of you may have, through this free government which we have enjoyed, an open field and a fair chance for your industry, enterprise, and intelligence; that you may have equal privileges in the race of life, with all its desirable aspirations. It is for this that the struggle should be maintained."

The extent of the calamity that befell Mrs. Eddy, and humanity in general, when she turned from her invaluable work of freeing the individual, as such, by revealing to him his God-given heritage and rights,—to herself try to rule and dominate others in the realm of both human and spiritual matters,—and to set herself up as Papal head of a Church Hierarchy in order to do so, is impossible to estimate.

We quote, in presenting further evidence of the errors manifest in this Hierarchy, several other By-laws issued by Mrs. Eddy, to indicate the extraordinary lengths to which this Papal jurisdiction was carried, to-wit:

"RELATION AND DUTIES OF MEMBERS TO PASTOR EMERITUS

ARTICLE XXII

"Opportunity for serving the Leader. Sect. 11. At

Concerning the Question of Authority and Jurisdiction

the written request of the Pastor Emeritus, Mrs. Eddy, the Board of Directors shall immediately notify a person who has been a member of this Church at least three years to go in ten days to her, and it shall be the duty of the member thus notified to remain with Mrs. Eddy three years consecutively. A member who leaves her in less time without the Directors' consent or who declines to obey this call to duty, upon Mrs. Eddy's complaint thereof shall be excommunicated from The Mother Church."

"Members thus serving the Leader shall be paid semi-annually at the rate of one thousand dollars yearly in addition to rent and board. Those members whom she teaches the course in Divinity, and who remain with her three consecutive years, receive the degree of the Massachusetts Metaphysical College."

Continuing our evidence by quotations from the "Church Manual" to show Mrs. Eddy's total disregard for either the human or divine rights of the individual, we quote:

"ARTICLE XXII

"Incomplete Term of Service. Sect. 14. If a student who has been called to serve our Leader in accordance with Article XXII, Sect. 11 of the Church Manual leaves her before the expiration of the time therein mentioned such student shall pay to Mrs. Eddy whatsoever she may charge for what she has taught him or her during the time of such service."

And also on page 69 of the Church Manual, we read:

"ARTICLE XXII

"Help. Sect. 15. If the author of the Christian Science textbook call on this Board for household help or a handmaid, the Board shall immediately appoint a proper member of this Church therefor, and the appointee shall go immediately in obedience to the call. 'He that loveth father or mother more than me is not worthy of me.' (Matthew 10:27)."

It must be evident to any sane and unbiased person that to arbitrarily issue such enslaving Mandates, constitutes a most extreme case of "Superiority Complex" obsession, and exhibits the lowest, instead of "the highest" possible conception of Christian ethics. They constitute absolute "commands", both upon Mrs. Eddy's Board of Directors who are required to execute them immediately, as well as upon her fellow Christian brethren

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to obey them, regardless of any individual rights of the person thus commandeered to follow out their own Divine leadings and activities as directed by God, Principle,—unhindered and untrammelled by the personal Mandates of any personality.

The Board of Directors of The First Church of Christ, Scientist, therefore, as her agents, are held equally responsible for continuing this intolerable and tyrannical condition, which apparently has hypnotized both the officials of the Church and the great body of earnest Truth-seekers into an absolute senile acceptance of Mrs. Eddy's overlordship, and the enslaving By-laws that fetter both their faith and understanding.

The "Powers that be" that "are not ordained of God", in the shape of the Board of Directors of this Church Hierarchy, as it now exists, are the ones solely responsible for the continuance of this Christless Hierarchy. They sit in the judgment seat of ecclesiastical might,—and daily enforce restrictive and prohibitive By-laws upon their fellow Christians, which Mandates actually constitute high treason against God and man.

When under the spell of personal mesmerism or hypnotism and where there are questions of prestige and livelihood to consider, one is liable to be completely darkened—and almost incapable of clear unbiased reasoning—as is the case in the present situation being uncovered by this "Thesis".

Mrs. Eddy has well described this condition, and indicates the exact workings of her mind in connection with her assumption of Papal control over others. The following quotation is taken from her article entitled "Advice to Students", on page 298 "Miscellaneous Writings". It is in this article that Mrs. Eddy gives an illustration comparing her supposed right to hold title and jurisdiction over God's truth,—to which she has given the name "Christian Science", with the garments in a suppositional "Mr. Smith's clothing store." It is the colossal egotism of Mrs. Eddy, that prevented her through self-mesmerism from realizing, that to compare "Mr. Smith's" right of ownership, and right to control, hold title to, and exercise jurisdiction *over the clothing* in his own store, with her claim that it is her right to exercise a similar right of jurisdiction *over Christ-truth* throughout the Christian world, is to turn from the sublime to the ridiculous.

This state of mind,—that could be guilty of such a sophistical argument, in order to sustain an utterly untenable position over other Christians, is,—it is interesting to note exactly described

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by Mrs. Eddy herself in the very same article wherein she asserts her claim to exercise practical ownership of Truth, and the right to administer it as she pleases.

This explanation of the workings of the human mind, which indicates the very error Mrs. Eddy and her Board of Directors are guilty of, reads as follows:

"When unconscious of a mistake, one thinks he is not mistaken; but this false consciousness does not change the fact, or its results; suffering and mistakes recur until one is awake to their cause and character. To know the what, when, and how of error, destroys error.

"The error that is seen aright as error, has received its deathblow; but never until then."

(See page 298, "Miscellaneous Writings", by Mary Baker Eddy.

The temptations that beset every human being are manifold, and with regard to Christian Scientists, Mrs. Eddy has this to say on page 284, "Miscellaneous Writings":

"Christian Science, more than any other system of religion, morals, or medicine, is subject to abuses. Its infinite nature and uses occasion this. Even the humanitarian at work in this field of limitless power and good may possess a zeal without knowledge, and thus mistake the sphere of his present usefulness" . . .

"Evil is not something to fear and flee before, or that becomes more real when it is grappled with.

"Evil let alone grows more real, aggressive, and enlarges its claims, but, met by Science, it can and will be mastered by Science."

In Mrs. Eddy's "Communion Address to The Mother Church", June 4th, 1899, she says:

"A lie left to itself is not so soon destroyed as it is with the help of Truth telling".

It is evident that Mrs. Eddy was quite unconscious of the fact that her claim of the right to exercise authority and to hold jurisdiction over others as spiritual overlord, *is not* a parallel case with "Mr. Smith's" case, referred to by Mrs. Eddy in justification of her claim, but is certain proof of the delusion she labored under in assuming Papal powers over her Christian brethren. We therefore again refer our readers to Mrs. Eddy's article "Advice to Students", on page 298, "Miscellaneous Writings" for there earnest and honest consideration.

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Although Mrs. Eddy, herself, assumed Papal authority over her Christian brethren and prohibited by Mandate and By-law her followers from either *Preaching* or *Teaching* Christ-truth,—except a selected few persons who pass through her College in Boston, Massachusetts, U. S. A., the only place in the whole world where one can receive Christian Science “diplomas”,—thus robbing her followers of their spiritual duty and freedom to teach and preach Truth under supposed “warrant of the Scriptures”, yet we find Mrs. Eddy visioning and giving the following advice to others:

“To my sense, the most imminent dangers confronting the coming century are; the robbing of people of life and liberty under warrant of the Scriptures; the claims of politics and of human power, . . . in place of the Golden Rule.”

(See “First Church of Christ, Scientist, and Miscellany”, p. 266.)

Is it not time that Christians call upon Mrs. Eddy’s Board of Directors, now that she has passed on, to practice what they preach in their ecclesiastical relation to others, for to cover up this unjust practice of assuming arbitrary authority and jurisdiction over others in vitally important matters, and thus rob them of their sovereign rights and duties to God, is exactly what the Christian Science Church Hierarchy is engaged in doing, while at the same time teaching their mesmerized membership that “hypocrisy is fatal to religion”, and that “To becloud mortals, or for yourself to hide from God, is to conspire against the blessings otherwise conferred, against your own success and final happiness, against the progress of the human race, as well as against honest metaphysical practice.”

(See “Retrospection and Introspection”, p. 78-79, by Mary Baker Eddy.)

To these quoted remarks the Author of this “Thesis” thoroughly agrees, and recommends them to the particular attention of Christian Scientists, and more particularly to the Board of Directors of The Christian Science Church, in Boston, Mass., who are now having this answer to Mary Baker Eddy’s “Challenge to the World” placed squarely up to them.

Let them then put their organization house in order according to Principle, God, and The Golden Rule, and keep faith with

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both the spirit and the letter of Mrs. Eddy's statement in her book "Unity of Good", p. 5-19, which reads:

"Let us respect the rights of conscience, and liberty of the sons of God, so letting our moderation be known to all men."

Spiritual Leaders, who by word and deed demonstrate the works, and preach and teach the Christ-truth, are ever the crying need of sin-sick, suffering, humanity,—for, "Where there is no vision, the people perish."

On the contrary, Dictators,—under whatever name or high sounding title they may appear under for a brief season—are neither inspired by God nor called by God to dominate over others in vital matters pertaining to Spirit, but are trespassers upon the Divine prerogatives of God.

As in the days of old when Pharaoh, the King, held the Children of Israel in bondage, the command of God still thunders down the corridors of time to any and all of those who dare to enslave others,

LET MY PEOPLE GO! LET MY PEOPLE GO!

As Mrs. Eddy's entire claim to the right to establish a spiritual over-lordship over her Christian brethren in the shape of an ecclesiastical Church Hierarchy, with herself as its Papal head; together with her purported right to issue arbitrary Mandates and By-laws that serve to subjugate and dominate the lives of her fellows, even to the extent of prohibiting the *Preaching* and *Teaching* of the Christ gospel, except by her permission, hinges entirely (according to her theorem) on her claim that the discovery of Christian Science, or scientific Christianity, was revealed to her as an original and direct revelation from God, and not through any human intermediary, it will be necessary to expose the falsity of this claim also in order to break up her ungodly trespass and the trespass of her Church Hierarchy, (supposedly under divine direction) upon the spiritual sovereignty and rights of others by publishing the facts relating thereto.

This phase of Mrs. Eddy's claim of being the "original discoverer" is handled in the Second section of this book, under the heading:

**IS MARY BAKER EDDY THE ORIGINAL DISCOVERER OF
THE SCIENCE OF CHRISTIANITY? OR IS SHE NOT?**

So far as Mrs. Eddy's meta-physical discoveries and revelations as a spiritual Seer are concerned, and from what source or sources they were originally derived or absorbed by her, and concerning the question as to "Who is the greatest" or the original Seer of SPIRIT-truth, the author of *this Thesis has but little concern*, other than that Mrs. Eddy, or anyone else, should certainly give honorable and grateful acknowledgement of credit where credit is due. In the final analysis all true life and intelligence emanates from God, the Father of Light.

When, however, Mary Baker Eddy undertakes to claim exclusive Papal right to exercise absolute jurisdiction and custody over SPIRIT-truth, and over the spiritual and temporal lives of her Christian brethren, as though they were her personal property to order around as she pleases, because of certain purported spiritual truths she claims were originally revealed to her direct by God, then it is time someone rose up and controverted her claim, both in respect to her assertion that the Christ-science she teaches was wholly original with her, or that God ever inspired her to found an ecclesiastical Hierarchy with herself as its Papal head, to exercise dominion and jurisdiction over others, or inspired her to rename Christianity, "Christian Science" in order to canonize her claims.

In order to do this the author will only need to compare the passages from Mrs. Eddy's own writings and personal letters during the period between the years 1862 when she first met Dr. P. P. Quimby, and the year 1875 when the first printed edition of Science and Health was published, with the Manuscripts of Dr. P. P. Quimby, (now published in book form) and let the facts speak for themselves.

As this is a constructive, and not a destructive criticism, in every true sense of the word, regardless of its severity or how it affects the personalities concerned, and with no desire whatever to detract from the great informative work Mrs. Eddy has accomplished in spreading the Glad Tidings concerning spiritual meta-physics, or Divine Science, but only that the Christ-truth which is dawning upon this age, shall not be trammelled and shackled by any person or organization under any religious or scientific pretext whatever, it will be necessary (*in order that the*

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spirit of faith in Truth itself be not quenched by these necessary disclosures) for the reader to make due allowances for human frailties in all mortal personalities, where allowance is necessary, in order that all that is inspirational, good and true in Mrs. Eddy's work be profited by and duly appreciated, seeing that "all (mortals) have sinned and come short of the glory."

Nevertheless, the truth must be told when great spiritual issues are at stake. By no detour can you get around facts.

Overlong have the ecclesiastical "Powers that be", that are not ordained of God, been allowed to dominate Christendom by means of great ecclesiastical organizations and high-sounding, impressive titles, which, by their assumption of jurisdiction, seek to come between and deprive the spiritual individual of his direct contact with God, his Maker.

True spiritual leadership is desirable in the promulgation of the Christ-truth, as Jesus taught and demonstrated it, but when a teacher of spiritual truths presumes to encroach upon the prerogatives of Almighty God, and seeks to enslave others to his or her personality, then it is time to call a halt, and to exclaim with Voltaire:

"ESCREZ LE INFAME!"

Surely the aim and aspiration of every true leader and organization should be to create free men and women, and reveal their direct spiritual relationship to God, and not to enslave them or make subservient thralls of them.

The sole purpose of the author of this Thesis is to release the religious spirit of every individual from being bound by any personality or organization, or from being shackled by the past or present beliefs and demands of others, so that each soul-self may find his, or her, own at-one-ment with God, our Maker, in spirit and in truth. The Sword of the Spirit is needed to cut this Gordian knot!

Let there be no doubt however in the minds of anyone that the Author endorses Preaching, Teaching and Divine Healing.

The foregoing Thesis is a reply to the "Challenge to the World" issued by Mary Baker Eddy (which "Challenge" is still being broadcasted by her Board of Directors by means of her published books), relating to the claim of Mrs. Eddy that she

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has never been guilty "in a single instance of departure from the highest possible ethics in any of her works", has been duly presented to The Christian Science Board of Directors, in Boston, Mass., both to each individual Director, and to the Board of Directors as a whole.

This Board, appointed by Mrs. Eddy has been vested with full authority to take action in all matters pertaining to the Church, according to the By-laws.

A copy of this Thesis was also sent to Mr. Harry I. Hunt, the official Publisher of all of Mrs. Eddy's writings, including her Church By-laws, inasmuch as he is equally responsible with the Board of Directors for perpetuating the evils complained of, which largely affect all Christendom and humanity in general.

In order that no hasty move be made in such a vitally important matter, a full year has been allowed to elapse, to give the Board of Directors plenty of time to consider and digest the facts laid before them and to remedy the unchristian Mandates and By-laws. No reply whatsoever has been made by the Board of Directors, or any attention paid to the communications and data sent it, hence the necessity to proceed forthwith to place the whole matter before the bar of public opinion, as this matter of assuming Papal jurisdiction over the spiritual lives of others concerns all Truth-seekers.

Copies of the letters forwarded to the Board of Directors, and to the official Publisher of Mrs. Eddy's works are therefore reproduced herewith.

Letter Sent to The Christian Science Board of Directors

"To The Board of Directors of

The First Church of Christ, Scientist,
in Boston, Mass.

Greetings:

In the spirit of "Christ",—of Truth and Love,—I, Arthur E. Overbury, am forwarding to you today a copy of a THESIS, entitled:

MARY BAKER EDDY'S
"CHALLENGE TO THE WORLD"
ACCEPTED and ANSWERED

By

ARTHUR E. OVERBURY

A duplicate copy of this "THESIS" is also being sent to each member of your Board, individually and severally.

Concerning the Question of Authority and Jurisdiction

This "THESIS" embodies my answer to Mrs. Eddy's "CHALLENGE TO THE WORLD", and, simultaneously, against The Board of Directors of The First Church of Christ, Scientist, in Boston, Mass., which she founded and organized,—which Board of Directors are now solely responsible for carrying into effect its Mandates, By-laws, Anathemas, and general provisions.

Jesus, entitled "Christ" said:

"I COME NOT TO BRING PEACE BUT A SWORD"

In the name of "Christ", and with all the potency of omnipotent Truth and Love, I nail upon the door of The Christian Science Church Hierarchy,—and also I solemnly nail upon the heart of each one of the members of your Board,—this

"THESIS"

The Sword of SPIRIT-truth is a two-edged Sword. It is the flaming Sword of PRINCIPLE, GOD,—edged with the Golden Rule, as comprehended from the meta-physical standpoint.

"It separates the joints from the marrow, and is a discerner of the thoughts and intents of the heart."

IT IS WHET UPON THE TOUCHSTONE OF TRUTH

It separates TRUTH from error,—gold from dross,—wheat from tares,—finite laws or By-laws from Divine Law.

It recks not of the personality of any man—or woman—or of any finite laws or By-laws devised by personalities.

Its only standard is SPIRIT-truth. It brings "Peace to those who love Peace"—and vice versa—in accord with

PRINCIPLE AND GOLDEN RULE

"CHOOSE YE THIS DAY WHOM YE SHALL SERVE!"

Shall the answer to this controversial matter *begin* and *end* with your Board, who are the human "Powers that be", who are responsible for the condition as it now exists,—or not?

Great good,—great spiritual blessings will flow from your decision to settle this question on the "TOUCHSTONE" of impersonal Truth, and in accord with PRINCIPLE and Golden Rule, as meta-physically comprehended,—or shall the facts have to be shouted from the housetops?

"THE TRUTH MUST BE TOLD"

Aquit ye like men! Aquit ye like God's freemen! Cease to enthrone a finite personality,—or even a spiritual individuality

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on the throne of THE MOST HIGH GOD,—nor think her, or you, good enough or wise enough to rape the conscience of your fellow Christians by “setting the bounds” of their spiritual activities.

In the name of true Science and true Religion, I shall look to you for an answer worthy of your high calling, and of men who are supposed to represent the very “acme of Spirit-truth.”

Your brother, in Truth and in active service,

(Signed) ARTHUR E. OVERBURY.

*Copy of letter sent to Harry I. Hunt
Official publisher of all of Mrs. Eddy's books*

March 15th, 1934.

Mr. Harry I. Hunt,

Boston, Mass.

Dear Mr. Hunt:

Your personal attention is directed to a book now ready for the press which you are earnestly requested to read before the manuscript is turned over to the publisher for publication. It is a book that will undoubtedly make a profound impression on the reading public and will ultimately affect the whole Christian world of thought generally, as well as the Christian Science Church particularly. Per force, it will be necessary to submit the manuscript to the publisher, thereby committing myself to its publication, unless assurances are received by me within a reasonable time that present conditions will be remedied which seriously circumscribe and trammel the inalienable right of every individual Christian to *preach* and *teach* Christ-truth, as well as to fulfil his privilege and duty to heal the sick, without let or hindrance from any man, or woman.

Dear Mr. Hunt, it is not my desire to publish this book unless all other means fail to bring about the much needed correction of the major evil complained of, which I now bring to your personal attention, which affects all Christendom and humanity.

The Title of this book is:

Concerning the Question of Authority and Jurisdiction

MARY BAKER EDDY'S
"CHALLENGE TO THE WORLD"
ACCEPTED and ANSWERED

By

ARTHUR E. OVERBURY

And

"THE CHRISTIAN SCIENCE CHURCH"

By

WILLIAM McAFEE GOODWIN, L. B., C. S.

(Special permission in writing has been obtained from Mr. William McAfee Goodwin, to reprint all or any part of his book in conjunction with this Thesis).

The subject-matter brought up for discussion in this book is particularly of vital importance and concern to you, in view of the fact that you are the designated Publisher of all of Mrs. Eddy's writings. Similarly, it is of vital concern to The Board of Directors of The Christian Science Church. Unless the conditions complained of are corrected, the responsibility for their continuance necessarily rests upon you and The Board of Directors jointly.

As far as I am concerned, my sole object is constructive. Copies of my "Thesis", replying to Mrs. Eddy's "CHALLENGE TO THE WORLD", were sent on April 10, 1933, to each member of the Board, as well as a copy to the Board of Directors, as such, and it is evident that this matter is still being deliberated over by them as individuals, and the Board, prior to their sending their reply informing me of what is to be done, or when.

Everything has been done, therefore, by me that can be done so far as the Board is concerned, but I owe a direct Christian duty to you as official Publisher of Mrs. Eddy's works, to acquaint you with the steps I propose to take to help remedy a great wrong.

Under separate cover, in this same package, I am sending you a carbon copy of the manuscript so that you may have full opportunity to consider and digest the vital importance of the subject-matter treated. I shall be glad to have you keep this copy.

It certainly is a co-incidence that it should be my privilege to bring this matter before you in your official capacity, even though

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sincerely regretting the necessity for my having to do so, but I assure you in no uncertain terms that there is nothing but good-will, backed by a most sincere and honest desire to assist in the doing of a good deed, unselfishly performed for and in behalf of both yourself and all humanity.

No one can consistently deny, and personally I am only too willing to admit, that Mary Baker Eddy has accomplished marvelous results in aiding the establishing in the realm of human affairs the inherent right of every individual *to heal the sick* by spiritual means, as Jesus healed them,—but, almost simultaneously, Truth-seekers, who looked to Mrs. Eddy and her Church for spiritual guidance, were, and have been, and will continue to be, deprived of their equally important Divine right *to preach and teach* the Glad Tidings of Spirit-truth through the imposition of numerous unchristian restrictive and prohibitive Mandates and By-laws, issued by Mary Baker Eddy, and enforced by the Christian Science Board of Directors in Boston, unless and until this condition is corrected according to Principle and Golden Rule.

Mrs. Eddy rejoiced in the exercise of her full and sovereign right to manifest Christliness in all forms of useful activities, and recognized no law of limitation for herself,—but, by Mandate and By-law, and even by the use of excommunication anathemas, she has undertaken to restrict, prohibit, and circumscribe others from exercising their similar divinely bestowed prerogatives.

The sovereign rights and privileges of every individual, in respect to their direct relation to God, Principle, *must* be recognized, and must not be circumscribed by any personality or institution. One cannot serve two masters, personality and Principle, and assuredly it is better to serve God than man when there is any question of Principle involved.

It would be futile to attempt to place the whole subject before you in this letter. The matter is of such profound importance that I am sending you the complete manuscript with the assurance that in justice to yourself, as well as your duty to the organization, you will give this matter the attention it requires and deserves with an open and unprejudiced mind and heart.

The only Christianity that deserves to bear the name is universal in its adaptation and bestowals. It would be a great thing if the Christian Science organization should decide to set a shining and worthy example of what a true Christian organization might accomplish along these lines.

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In the meantime, dear Mr. Hunt, I remain your sincere friend and co-worker.

In His Service,

(Signed) ARTHUR E. OVERBURY.

September 15, 1934.

Copy of letter sent to Mr. Harry I. Hunt

Mr. Harry I. Hunt,

Boston, Mass.

Dear Mr. Hunt:

As your name and reputation is necessarily involved in the charges being brought against Mrs. Eddy, the Christian Science Board of Directors, and yourself, as Publisher of all of Mrs. Eddy works, including the Manual of The Mother Church, in connection with Mrs. Eddy's "Challenge to the World", I am constrained to disregard your letter in which you state that you have turned the whole matter over to The Board of Directors, to the extent of sending you direct this *additional* manuscript copy containing certain official correspondence, together with "DATA and SUMMARY" regarding Dr. P. P. Quimby; which additional subject matter will be incorporated in my "THESIS" when it is published.

It is due you to know exactly how you personally stand and will be affected when all the information and data contained in my "THESIS" is brought to public attention. I am a thorough believe in Divine Science and Christian meta-physics. I am a true friend of yours, and a true friend of the real Mary Baker Eddy, and of all who love Truth and respect the rights and liberties of others, regardless of the Dr. Jeckyl and Mr. Hyde conduct of Mrs. Eddy *at times*, in matters of major importance.

It will not be possible to wash your hands of the whole matter, however, by turning the whole matter over to The Christian Science Board of Directors, for the Christian Science Hierarchy, through its officials, are betraying the "Christ" they pretend to honor by making subservient puppets of the Church membership. If any one of the Church members had been honestly informed of the real significance of the Manual of By-law requirements, and what they were actually subscribing to, no one would join the Christian Science Hierarchy.

I will not hereafter address you personally again, but inasmuch as the ignoble Board of Directors, like the proverbial os-

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trich, seek to hide their heads in the sand, and keep the rank and file of the membership ignorant of the irrefutable facts and data relating to Mrs. Eddy and the true nature of her ecclesiastical Hierarchy which involves their vital spiritual interests and freedom, I am obliged, in the interests of true Science and true freedom to expose their wanton duplicity and chicanery in duping Truth-seekers, and to see that you are properly informed as to my intentions.

If in any instance I have mis-stated facts, or mis-represented the matter, I shall be more than glad to rectify my mistakes, and will be pleased to meet with any person or committee to discuss the matter so that constructive good may result. No one regrets more sincerely than I the necessity for making disclosures,, which are dis-illusioning beyond words, for I have reason to be very greatly indebted to Mrs. Eddy for her active promulgation of Christian meta-physics, regardless of what errors she may have committed in her fixed determination to dominate and rule personally the spiritual lives of others.

The subject matter in the accompanying manuscript speaks for itself, and indicates the objective motivating Mrs. Eddy's thought and actions ever since she conceived herself as being another spiritual Pope or Overlord, supposedly ordained of God to dominate others and to bring them into subjection to her person. (I enclose two booklets bearing on the subject which are worthy of your closest attention.)

Mrs. Eddy expressed regret that Quimby's manuscripts were not published, (expressing doubt that any manuscript existed) in order that she might be exonerated. It may now be stated that "The Quimby Manuscripts" have now been published, and that the book may be found in all large city libraries. Surely it is time for every open-minded, self-respecting official of The Christian Science Church to acquaint himself or herself with the true facts regarding the true status Mrs. Eddy bears to the religious world at first hand, so that they may know of a certainty whereof they speak, considering the popish power she claims the right to exercise. The first edition of the "Quimby Manuscripts" contains 14 letters from Mrs. Eddy to Dr. Quimby, suppressed by the C. S. Board because too enlightening.

In closing I will ask you this one question,—Did Mary Baker Eddy obtain her original insight into Christian Metaphysics from the "*falling apple*" incident she mentions in connection with

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her healing by P. P. Quimby, *in the year 1862*, as stated by Mrs. Eddy in her published newspaper article in The Portland Evening Courier, (quoted in full in the accompanying manuscript) or did she obtain this vision of the Truth, as recorded in the "*falling apple*" incident, *in the year 1866*, as claimed by Mrs. Eddy on pages 378-382 of "Miscellaneous Writings", under title "Inklings Historic?"

My efforts in this whole matter are to bring forth constructive results in the cause of Truth, not to further the ambitions or detract from the fame of any person or persons, and hope that the importance of this matter will be given the most earnest attention by yourself personally.

Very sincerely, your friend,

(Signed) ARTHUR E. OVERBURY.

SECOND SECTION

DID MARY BAKER EDDY
OR DR. P. P. QUIMBY
FIRST DISCOVER THE SCIENCE
OF CHRISTIAN META-PHYSICS?

**DID MARY BAKER EDDY OR DR. P. P. QUIMBY FIRST
DISCOVER THE SCIENCE OF CHRISTIAN
META-PHYSICS?**

**DATA
CONCERNING THE QUESTION**

AN ARTICLE

Transcribed from The New York Times, of
April 6, 1930. Section 1. Page 4
Entitled

CONGRESS GETS EDDY LETTERS

Papers of Dr. P. P. Quimby, Healer, who treated her prior to Christian Science, given by family Missives, hitherto deleted in Publication, are now made available to public for study. Called herself his pupil.

The Quimby Manuscripts, in book form, are now published under the title "The Quimby Manuscripts," edited by Horatio W. Dresser.

Manuscripts which shed light on the half-century controversy as to whether Christian Science was divinely revealed to Mary Baker Eddy through "the miracle of the fall at Lynn" or whether its origin existed in the teaching and practice of Phineas P. Quimby were presented to the Library of Congress today by Mrs. Elizabeth Quimby Pineo of Elizabeth, N. J., granddaughter of Phineas P. Quimby.

The manuscripts consist of fourteen hand-written letters sent by Mrs. Eddy (then Mary M. Patterson, wife of Dr. D. Patterson, a dentist) to Dr. Quimby; two letters from her husband to Dr. Quimby; eleven copy books of Dr. Quimby's beliefs written in long hand by his students and patients, and Dr. Quimby's manuscripts in his own hand.

The manuscripts were accepted on behalf of the Congressional Library by Dr. J. Franklyn Jameson, Chief of the manuscript division, and will be made available to scholars and students through photostatic copies in the same way as other valuable manuscripts in possession of the government.

Mrs. Eddy slipped on the ice in Lynn, Mass., in 1866 and was treated by a physician. Many years later she wrote of the

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"miracle" of her healing on the "third day." Orthodox Christian Scientists believe that through this "miracle" Mrs. Eddy received her divine inspiration to found her church at this date.

The fourteen letters of Mrs. Patterson show that she was treated by Dr. Quimby between 1862 and 1866 for chronic spinal trouble and other ills. In letters she describes in reverential terms her gratitude to Dr. Quimby for his ministrations, refers to her "pupilage" under him and announces she is lecturing on his method.

The letters of Mrs. Eddy to Dr. Quimby and the latter's writings have been the storm centre of the battle between orthodox Christian Scientists, and the critics of the cult, and many attempts have been made to get the Quimby heirs to permit publication of their contents.

For years the letters and documents have been contained in an old chest and kept in the vault of a bank at Belfast, Maine. Hundreds of people have sought access to them and Mrs. George A. Quimby, daughter-in-law of Dr. P. P. Quimby, has, on two or three occasions, permitted them to be inspected.

LETTERS DELETED IN BOOK

Nine years ago a book on "The Quimby Manuscripts" was published by the Thomas Y. Crowell Company, of New York, and edited by Horatio Dresser, son of Julius A. Dresser, who was a Quimby pupil.

The first printing of the book, a thousand copies, contained copies of the fourteen letters of Mrs. Eddy presented to the Congressional Library.

These letters were deleted and did not appear in subsequent editions after representations were said to have been made to the publisher that only Mrs. Eddy's legal heirs had any right to publish them, and that legal action would be taken if the letters were not deleted from future printings.

In presenting the manuscripts to the Library of Congress today Mrs. Pineo, who is the wife of C. C. Pineo, representative in New York of the Royal Bank of Canada, said her family had been importuned for many years by writers and investigators for permission to examine the documents, and of late the demands have been so numerous that it became apparent that something should be done to make them available for public inspection. The

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presentation was arranged through John V. Dittamore, former director of The Mother Church of Boston.

The Patterson-Quimby letters are written on ruled paper, folded lengthwise and have been preserved in a long narrow envelope on which George Quimby, son of P. P. Quimby and father of Mrs. Pineo, wrote:

"LETTERS from MARY M. PATTERSON, NOW
'MOTHER EDDY', patentee of CHRISTIAN SCIENCE,
TO P. P. QUIMBY, FROM MAY 1862 TO JULY 1865."
Mrs. Eddy's handwriting is clear and legible.

In accepting the volumes and letters, Dr. Jameson expressed his gratification at having them deposited in the library as part of the permanent collection because of their importance as documentary records of the history of the foundation in this country of a great religion which now has hundreds of thousands of adherents all over the world.

Formal acknowledgment of the receipt of the documents will be made next week, when they will be attested and catalogued.

The manuscripts will be carefully preserved in that library, where are the private correspondence as well as the famous State papers of every President and Secretary of State and of other great Americans from the days of George Washington to the present time.

Mrs. Patterson's first letter to Dr. Quimby is dated Rumney, N. H., May 29, 1862. "I have been sick for six years with spinal inflammation and its train of suffering, gastric and bilious," the letter reads. She refers to a letter sent Quimby by her husband on Oct. 14, 1861, asking Quimby to visit and treat her. Mrs. Patterson says she has "entire confidence" in Quimby's circular which he sent Dr. Patterson.

"Can you, will you visit me at once?" she asks. "I must die unless you can save me. My disease is chronic and I have been unable to turn myself or be moved by any but my husband for one year at a time. I am just on the verge of such sufferings again. Do come and save me."

Quimby did not visit Rumney and Mrs. Patterson's sister sent her to Dr. Vail's Hydropathic Institute at Hill, N. H., whence she wrote Dr. Quimby in August, 1862, that her strength has

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been waning and she will go to Quimby "to live" or her friends "to die very soon."

In October of the same year she went to Portland, where Quimby was practicing his method of healing and the remaining letters to him, from January 12, 1862, to July 29, 1865, she sings Quimby's praises for the assistance he gave her. It was at Portland that Mrs. Patterson had access to Quimby's manuscripts, as others did, and worked over them. It was his habit to give his pupils and patients one of his copy-books and they made their own copies from his original manuscripts.

"Your angel visit here removed all my stomach pain," writes Mrs. Patterson to Quimby on January 12, 1863, from Sanborton Bridge. This is regarded as the first reference to absent treatment, a cardinal part of the Christian Science method. In the same letter she says that "to all who once knew her she is a living monument of your power."

"I eat, drink and be merry," she writes, "have no laws to fetter my spirit now, though I am quite as much of an escaped prisoner as my dear husband was." (Her husband, a Union soldier, had escaped from a Southern prison.) She adds that "My explanation of your curative principle surprises people; especially those whose minds are all matter, are convinced by the external appearance of errors in their exit." . . .

On March 10, 1863, Mrs. Patterson wants her nephew, Albert Tilton, treated for excessive smoking and liquor drinking until he, Albert, is able to visit Quimby. This letter, as others, show her belief in the transference of symptoms which Quimby taught. She says that since she began trying to rid her nephew of the smoking habit "I am suffering from a constant desire to smoke." "Do pray rid me of this feeling," she asks.

In a letter dated Saco, Sept. 14, 1863, Mrs. Patterson again refers to absent treatment. "I would like to have you in your omnipresence visit me at 8 o'clock this eve if convenient," she writes. "But consult your own time, only come once a day until I am better."

From Warren, Me., Mrs. Patterson writes Quimby on March 31, 1864 that she successfully treated a friend for a paroxysm which her friend called "deficiency of breathing on account of the easterly wind."

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After relating how she helped her friend, she says she "laughed at her about the wind veering according to P. P. Quimby" and tells her friend "why even the wind and waves obey him."

In several letters she asks Quimby to use his power to put her to sleep.

On April 10, 1864, she writes of seeing Quimby in the parlor, "where I am now writing." "He disappeared when she greeted him." Two weeks later she tells of lecturing in Warren, Maine, and says the following was "posted at the public marts of this city": "Mrs. M. M. Patterson will lecture at the Town Hall one week from Wednesday, on P. P. Quimby's spiritual science—as opposed to Deism or Rochester—Rapping Spiritualism."

She ends the letter as follows: "Please attend to my case when you get this; dyspepsia and constipation; two bugbears that Miss Jarvis has just got rid of and saddled onto me."

A letter dated May 1864, is effusive in praise of Quimby. She speaks of her "salvation" and says that "a clear lucid demonstration of the truth you practice has been given in my case." She describes a severe illness, and of her relief from pain after writing Quimby.

She tells of seeing "Quimby, after which she felt impelled to dress and leave her bed. I am up and about today, i. e., by the help of the Lord," she says.

In the following July she writes from Lynn, Mass., asking Quimby to help her husband, who has erysipelas, and to prevent her taking it.

It is charged by the anti-Eddyites that Mrs. Patterson continued to teach and acknowledge the Quimby method of mental healing for some time after his death in 1866. Quimby called his collected ideas, "The Science of Health," "The Science of Health and Happiness," and "Christian Science," but nine years later Mrs. Eddy said she had discovered Christian Science in 1866.

The argument as to whether the Quimby Manuscripts are "What Mrs. Eddy started in life with" will give fresh impetus from perusal by investigators of the documents in the Congressional Library.

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Woodbridge Riley, Professor of Psychology at Vassar College, referring to the Eddy letters first published in the Dresser volume, says: "Language could not have been formulated that would have expressed more explicitly and unreservedly her complete obligation to Quimby for the healing system called "Christian Science" than did Mrs. Eddy's grateful and affectionate, self-humiliating, Quimby-glorifying, letters. A round score of them appeared but they were promptly suppressed."

The Manuscripts in Quimby's handwriting and those copied by his students consist of a series of "Questions and Answers" in the Socrates form. Commentators have compared the first edition of Mrs. Eddy's "Science and Health" published thirteen years later, and asserted that Mrs. Eddy's quotations and ideas are similar to those of Quimby.

To those who scout its divine origin the Christian Science Church replies that "Quimby was a self-taught mesmerist." Sybil Wilbur, author of the official biography, says: "the Quimby Manuscripts are absolutely hypothetical."

From article in "New York Times", Sept. 1, page 4, dated April 6, 1930, entitled "Congressmen Get Eddy Letters."

DATA

FIRSTLY:

In order to present Mrs. Eddy's version of this whole controversy as to whether she was, or was not, the true original discoverer in this age of the Science of Christianity, I will quote Mrs. Eddy's personal explanation of what she describes as "Inklings Historic" on pages 378-382 of her book entitled "Miscellaneous Writings" concerning this particular question.

(The book, "Miscellaneous Writings", containing this article was first published in 1897.—*Author's note.*)

Mrs. Eddy says:

"About the year 1862, while the author of this work was at Dr. Vail's Hydropathic Institute in New Hampshire, this occurred: A patient considered incurable left that institution, and in a few weeks returned apparently well, having been healed, as he informed the patients, by one Mr. P. P. Quimby, of Portland, Maine.

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"After much consultation among ourselves, and a struggle with pride, the author, in company with several other patients, left the water-cure, *en route* for the afore-said doctor in Portland. He proved to be a magnetic practitioner. His treatment seemed at first to relieve her, but signally failed in healing her case.

"Having practiced homeopathy, it never occurred to the author to learn his practice, but she did ask him how manipulation could benefit the sick. He answered kindly and squarely, in substance, 'Because it conveys electricity to them.' That was the sum of what he taught her of his medical profession.

"The readers of my books cannot fail to see that metaphysical therapeutics, as in Christian Science, are farther from such thoughts than the nebulous system is from the earth." . . . "He was neither a scholar nor a metaphysician. I never heard him say that matter was not as real as Mind, or that electricity was not as potential or remedial, or allude to God as the divine Principle of all healing.

"I had alreday experimented in medicine beyond the basis of *materia medica*,—up to the highest attenuation in homeopathy, thence to a mental standpoint not understood, and with phenomenally good results; meanwhile, assiduously pondering the solution of this great question: Is it matter, or is it Mind, that heals the sick?

"It was after Mr. Quimby's death that I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science. Yet, there remained the difficulty of adjusting in the scale of Science a metaphysical practice, and settling the question, What shall be the outward sign of such a practice: if a divine Principle alone heals, what is the human modus for demonstrating this,—in short, how can sinful mortals prove that a divine Principle heals the sick, as well as governs the universe, time, space, immortality, man?"

And on page 382, Mrs. Eddy says: "No works on the subject of Christian Science existed, prior to my discovery of this Science."

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Again, in the Preface of the 1886 edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, page 6, Mrs. Eddy also says:

"The cowardly claim that I am not the originator of my own writings, but that one P. P. Quimby is, has been legally met and punished. The departed, helplessly dragged into this mad scheme, is silent on earth, or with honest pride he would deny this *post mortem* falsehood.

"Mr. Quimby died in 1865, and my first knowledge of Christian Science, or Metaphysical Healing, was gained in 1866. He was an uneducated man; but he was a distinguished mesmerist, and personally manipulated his patients. This I know, having been one of them. When he doctored me I was ignorant of the nature of mesmerism, but subsequent knowledge has convinced me that he practiced it. Hence he did not really heal me, and my disease returned.

"After his death I was healed, and this healing followed the revelation to me of the Principle of Christian Science. His method of treating disease was obviously physical, rather than mental. When I first conversed with him he believed matter, sin, sickness, and death to be verities. He also believed matter to possess sensation, and its verdicts to be valid. Matter was quite as real to him as Mind. I healed some of his patients, and also corrected some of the desultory paragraphs which he had committed to paper, besides leaving with him some of my own writings, which are now claimed as his." Mrs. Eddy then goes on to say:

"Mr. Quimby's son has stated over his own signature, that he has in his possession all his father's written utterances; but he declines to publish them. If these writings should be printed, their publication would silence the insinuation that Mr. Quimby originated the system of healing which I claim to be mine."

Again, on page 8 of this 18th edition of "Science and Health", Mrs. Eddy repeats the assertion that she discovered this Science *the year after Quimby's death*.

Now, in the matter of dates, we find on record that Dr. P. P. Quimby actually died on January 16, 1866, not in the year 1865, as repeatedly stated by Mrs. Eddy. Further this falsification of dates continues in current editions. For what reason may well be asked.

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In Mrs. Eddy's book, "Retrospection and Introspection", however under title of "THE GREAT DISCOVERY", Mrs. Eddy says:

"It was in Massachusetts, in February, 1866, and after the death of the magnetic doctor, Mr. P. P. Quimby, whom spiritualists would associate therewith, but who was in no wise connected with this event, that I discovered the Science of divine metaphysical healing which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomena.

"My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was *the falling apple* that led me to the discovery how to be well myself, and how to make others so."

(Thus the period that had elapsed between the decease of Dr. Quimby on January 16, 1866, and February 1866, the date of Mrs. Eddy's purported "first discovery" as named by Mrs. Eddy in her article termed "THE GREAT DISCOVERY", was approximately one month, not "the year after Dr. Quimby's death" as stated by Mrs. Eddy in the preface to her 18th edition of "Science and Health."

SECONDLY:

Now that Mrs. Eddy's statement regarding the question of who was the original and sole discoverer of Christian Science, as quoted above, has been presented in the form of quotations from her own writings on record in her published books, the author of this Thesis will quote, in similar fashion from the writings of Dr. P. P. Quimby and others, including Mrs. Eddy herself, in support of the contention that Dr. P. P. Quimby did practice and teach Christian Metaphysical Healing; had even defined his system in definite terms as "Christian Science," "Science of Health" and "Science of Health and Happiness"; and that between the years 1862, when Mrs. Eddy was first healed by Dr. Quimby to the date of his death in 1866, Mrs. Eddy was both his patient and sang his praises continually, as well as defended him publicly against aspersions made that he practised

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mesmerism, or that he was a magnetic healer at the time she sought his aid and studied and pondered over the significance of his marvelous healings.

In the Preface of the 1886 edition of "Science and Health with Key to the Scriptures", Mrs. Eddy declares that "Mr. Quimby's son has stated that he has in his possession all his father's written utterances; but he declines to publish them." And then goes on to say: "If these writings should be printed, their publication would silence the insinuation that Mr. Quimby originated the system of healing which I claim to be mine."

In this connection it is now possible to quote from Dr. Quimby's own Manuscripts, for in the year 1921, by sanction of Mrs. George Quimby, they were released, and published by the Thomas Y. Crowell Company in book form.

In the Preface to this book, entitled "THE QUIMBY MANUSCRIPTS" its Editor, Horatio W. Dresser, states:

"For many years a mass of documents of interest to Christian Scientists and to their critics as well, has been withheld from publication, although earnestly sought. These documents were written by Dr. Quimby, of Portland, Maine, and contain his views regarding mental and spiritual healing. They became familiar to Mrs. Mary Baker Eddy when she visited Dr. Quimby as a patient, before the days of Christian Science, and it has been charged by her critics that many of the ideas later promulgated in Christian Science teachings were born of the Quimby theories.

"In order to set this controversy at rest, many attempts have been made to gain access to the Quimby manuscripts, but heretofore without success except in piecemeal or disjointed form. The present editor, however, has been fortunate in securing from Mrs. George A. Quimby, owner of the manuscripts, permission to print the documents in full. Many of them now see the light of the printed page for the first time. Others give a full and authentic version of material from which only short extracts have previously appeared.

"This book is not controversial, but documentary. The editor's point of view is that of the expositor, never criti-

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cal save as the author of the manuscripts might have criticized his own work. All subject-matter in brackets is by the editor, also the footnotes. Italics and quotation marks have not been corrected, because Dr. Quimby was in the habit of para-phrasing in order to show how he interpreted the Bible. Some of the articles have been condensed to avoid repetition, but no material changes have been made. The terms Science, Truth, Wisdom, have been capitalized throughout in conformity with the usage in some of the articles in which these words are synonyms for Christ, or God. The same is true of the general terms for Quimby's theory, the Science of Health, the Science of Life and Happiness. The term "Christian Science" is used with reference to the growth of the original teaching of Jesus.

"The book is presented without apology or animus, and with the earnest belief that it will throw a flood of light upon a much-discussed subject."

Horatio W. Dresser, the editor, then goes on to say in a Biographical Sketch of Dr. Quimby, as follows:

"When a man of ability and influence in the world has been misrepresented, a golden opportunity is put before us. Once in touch with his spirit, we may have the good fortune to catch his vision, see the marvels he might have achieved had he lived until our day, his genius recognized, his truth made our own. It will not then be necessary to devote much time to the controversies which have grown up around his name.

"Such an opportunity is put before the truth-loving world in the case of Phineas P. Quimby, gone from among us since January 16, 1866. He was not great as some account greatness. We need not praise him to do him justice. But he loved his fellowmen, lived and labored, and laid down his life for them. He was a very genuine lover of truth, and faithfully stood for humanity. Whoever does this is worthy of our endeavors to put his name in a right light.

"Because he was persistently misrepresented, the world demands to know the full truth about him, and in

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knowing it may come into surer possession of his gift to humanity.

"Because Dr. Quimby, as he was called by his patients and friends, has been put in a false light for many years, he is given opportunity to speak for himself, in his own words, from his letters, manuscripts and other documents, preserved precisely as he left them. Time has kept for our purposes everything needed to make the record complete.

"Quimby's writings were not meant for publication, although their author hoped to revise them for a book, and he had already written experimental introductions. The lapse of time has brought many changes of thought, hence notes and explanations are necessary. The therapeutic movement which grew out of Quimby's pioneer work has also undergone changes. Time has shown that the original teachings have come to possess a value which might not have been theirs had they been published fifty years ago. Now that his teachings are given to the world, many new estimates will be made."

For several years prior to the year 1847, Dr. P. P. Quimby had experimented very thoroughly into the theory and practice of mesmerism and magnetic healing, in connection with healing the sick.

In the year 1847, however, according to the records, he evidently discarded these theories as unsound as he came to realize that all the phenomena produced by the use of such intermediaries, or by *materia medica*, could be traced to mental sources.

From then on he healed and taught his patients by a system which he discovered which is elaborated upon at length in his own words in the various manuscripts, letters, and correspondence left by him at the time of his passing on, and which are now published in the book entitled "The Quimby Manuscripts," published by Horatio W. Dresser.

The following letter written by Dr. Quimby to a clergyman, two years before Mrs. Eddy came to visit him in Portland as a patient, reads as follows:

"Dear Sir:

"Your letter of the eighteenth was received, but owing to a press of business I neglected answering it. I will try

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to give you the wisdom you ask. So far as giving an opinion is concerned, it is out of my power as a physician, though as a man I might. But it would be of no service, for it would contain no wisdom except of this world.

"My practice is not of the wisdom of man, so my opinion as a man is of no value. Jesus said, 'If I judge of myself, my judgment is not true; but if I judge of God, it is right,' for that contains no opinion. So if I judge as a man it is an opinion, and you can get plenty of them anywhere.

"You inquire if I have cured any cases of chronic rheumatism. I answer, 'Yes.' But there are as many cases of chronic rheumatism as there are of spinal complaint, so that I cannot decide your case by another. Everyone must answer for his own sins of belief. Our happiness and misery are what follow our belief." . . . "You ask if my practice belongs to any known science. My answer is, 'No,' it belongs to Wisdom that is above man as man. The Science that I try to practice is the Science that was taught eighteen hundred years ago, and has never had a place in the heart of man since; but it is in the world, and the world knows it not. To narrow it down to man's wisdom, I sit down by the patient and take his feelings, and as the rest will be a long story I will send you one of my circulars, so that you may read it for yourself."

See p. 143, 1st Edition "The Quimby Manuscripts," edited by Horatio W. Dresser.

("The circular reprinted below (in part) is the one referred to in this letter. It was in circulation for some years before Dr. Quimby began to practice in Portland (where Mrs. Eddy first met him) and had blank spaces to be filled in by the name of the town and the location of Quimby's office.")

(Note by Horatio W. Dresser, p. 144, "The Quimby Manuscripts", 1st edition.)

Portion of the Quimby Circular

"TO THE SICK

"Dr. P. P. Quimby would respectfully announce to the citizens of and vicinity, that he will be at the where he will attend to those wishing to consult him in regard to their health, and as his practice is unlike all other medical practice, it is necessary to say *that he gives* no medicines and makes no outward applications, but simply sits down by the patients, tells

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them their feelings and what they think is their disease. If the patient admits that he tells them their feelings, etc., then his explanation is the cure; and if he succeeds in correcting the error, he changes the fluids of the system and establishes the truth, or health. The Truth is the Cure.

"This mode of practice applies to all cases. If no explanation is given, no charge is made, for no effect is produced. His opinion without an explanation is useless, for it contains no knowledge, and would be like other opinions, worse than none." . . .

See p. 144, 1st edition "The Quimby Manuscripts", edited by Horatio W. Dresser.

The following was inserted as an advertisement in a Portland, Maine, newspaper, Feb. 3, 1861, prior to Mrs. Eddy's arrival in Portland in 1862, in gratitude for the work Dr. Quimby was doing:

"THE ANNIHILATION OF DISEASE

"Disease is the great enemy of life. Even those who are free from it admit that they are liable to it and are in constant fear of the danger. It is quite a new idea that disease can not only be eradicated but annihilated, and might be questioned were it not daily proved by the practice of Dr. P. P. Quimby, of Portland, Maine, who has discovered an entirely new method of curing disease upon scientific principles, without the use of mesmerism or any spiristic influence whatever. He is constantly curing the more desperate cases of disease—paralysis, consumption, neuralgia yield to his control, and the deaf, blind and lame are made whole by a philosophy which is perfectly intelligent to themselves, and is able not only to rid them of present trouble, but also from the liability to disease in the future.

"These statements are made without the knowledge of Dr. Quimby, for the benefit of any who, suffering from disease, have failed to find relief, and are left without hope of finding assistance, by one who has been in that condition, but was saved from despair and death.

"Dr. Quimby has, after years of patient investigation, discovered this *new principle in metaphysics*, which cannot fail to interest the well, and is of incalculable importance to the sick. But his superior knowledge and skill in applying it to the cure of disease is accompanied

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by such rare modesty of character that he has never taken any means to make himself known to the world, and therefore he is only known within the limits of the influence which his patients may hold in society.

"As a token of gratitude to him, as well as for the benefit of anyone who may be suffering from disease, he is thus unhesitatingly and publicly recommended."

See p. 96, 1st Edition "The Quimby Manuscripts".
Horatio W. Dresser, Editor.

("The Portland Evening Courier also took to reporting instances of Dr. Quimby's cures and giving space to articles by patients. Some of the latter were by Mrs. Eddy, then Mrs. Patterson, and are re-printed in another chapter. Mrs. Patterson's Sonnet, also quoted elsewhere, was called out by the striking cure of Capt. Deering. Commenting on this cure, a writer in the Courier says:)"

"Persons who know but little of the theory or practice of Dr. P. P. Quimby are constantly misrepresenting both. The Doctor has received hundreds of testimonials as to permanency and wonderful nature of the cures. The following statement from Capt. John W. Deering, of Saco, Maine, written by himself, will have great weight with those who know Mr. Deering, and it is published as much to refute statements made by some interested persons to the effect that the Doctor acts as a spirit-medium and mesmeriser, as for the testimony it offers in support of the healing power which the Doctor claims to exercise, even in cases called chronic, and given over by old-school physicians."

See p. 97, 1st Edition "The Quimby Manuscripts".

(The editor (of the above-mentioned newspaper) also takes pains to say that this wonderful cure, one of many equally remarkable and astonishing cures which have come to his knowledge, is evidence of Quimby's theory, as "original and entirely distinct from spirit mediums and mesmerisers." . . . Below will be found Capt. Deering's statement.)

"Early in August, 1862, I was attacked with a slight pain in the small of my back, and immediately my right leg commenced to draw up, so that in ten days, while standing on my left foot, I could but just touch my right leg on the seat of a common chair. All this time I suffered great pain in my knee pan. I was attended by two of the

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best physicians in York County, who applied blisters, leaches, cuppings to my right thigh, with no effect except to increase the pain.

"I became entirely discouraged, when I heard of Dr. P. P. Quimby; and after many solicitations on the part of my friends I yielded to their entreaties and visited him. After an examination, he told me that the cause of my difficulty was a contraction of the muscles about the right side. Physicians that I had previously consulted had treated me for disease of the hip. Almost despairing of a cure, I remained in the Doctor's care.

"Without calling on the spirits of the departed for aid, without mesmerism and without the use of medicines of any kind, he succeeded in completely restoring the muscles of my side and leg to their proper functions, and I am now as well as ever. I visited Dr. Quimby under the impression that he was some mysterious personage who had acquired a great reputation for curing diseases, and who must exercise some kind of mesmeric control over the will and imagination of his patients. But I am convinced that he is a skillful physician, whose cures are not the result of accident, but of a thorough knowledge and application of correct curative principles."

(This letter was dated Jan. 8, 1863.)

See 1st edition "The Quimby Manuscripts", p. 97.
Edited by Horatio W. Dresser.

The following Sonnet, written by Mrs. Eddy and printed from the original manuscript preserved by George A. Quimby, indicates what Mrs. Eddy thought of Dr. Quimby's theory and practice at this time.

SONNET

Suggested by Reading the Remarkable Cure of Capt. Deering
For the Courier

To Dr. P. P. Quimby

'Mid light of science sits the sage profound,
A-wing with classics and the starry lore,
Climbing to Venus, chasing Saturn round,
Till from empyrean space, his wearied sight
Turns to the oasis on which to gaze,
More bright than glitters on the brow of night
This self-taught man walking in wisdom's rays.
Then paused the captive gaze with peace entwined,
And sight was satisfied with thee to dwell;

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But not in classics could the book-worm find
That law of excellence whence came the spell
Potent o'er all,—the captive to unbind,
To heal the sick and faint, the halt and blind."

(Signed) MARY MORSE PATTERSON
later Mary Baker Eddy.

See 1st Edition, "The Quimby Manuscripts". Edited
by Horatio W. Dresser.

The following is from Mrs. Eddy's article published in the
Portland Evening Courier in 1862, very soon after her marvelous
recovery through the aid of P. P. Quimby. It plainly shows the
writer's real attitude toward her restorer at this period.

This testimonial was published very soon after her first meet-
ing with Dr. Quimby.

"When our Shakespeare decided that 'there were more
things in this world than were ever dreamed of in your
philosophy,' I cannot say of a verity that he had a fore-
knowledge of P. P. Quimby. And when the school Platonic
anatomized the soul and divided it into halves, to be re-
unity by elementary attractions, and heathen philosophers
averred that old Chaos in sullen silence brooded o'er the
earth until her inimitable form was hatched from the egg
of night, I would not at present decide whether the fallacy
was found in their premises or conclusions, never having
dated my existence before the flood. When the startled
alchemist discovered, as he supposed, an universal solvent,
or the philosopher's stone, and the more daring Archimedes
invented a lever wherewithal to pry up the universe, I can-
not say that in either, the principle obtained in nature or
in art, or that it worked well, having never tried it. But,
when *by a falling apple an immutable law was discovered*,
we gave it the crown of science, which is uncontrovertible
and capable of demonstration: hence that was wisdom and
truth.

"When from the evidence of the senses my reason takes
cognizance of truth, although it may appear in quite a
miraculous view, I must acknowledge that as science which
is truth uninvestigated. Hence the following demonstra-
tion:

"Three weeks since I quitted my nurse and sick room
en route for Portland. The belief of my recovery had died
out of the hearts of those who were most anxious for it.

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With this mental and physical depression I first visited P. P. Quimby; and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and am improving *ad infinitum*. To the most subtle reasoning, such a proof, coupled, too, as it is with numberless similar ones, demonstrates his power to heal. Now for a brief analysis of this power.

"Is it spiritualism?

"Listen to the words of wisdom. 'Believe in god, believe also in me; or believe me for the very work's sake.' Now, then, his works are but the result of superior wisdom, which can demonstrate a science not understood: hence it were a doubtful proceeding not to believe him for the work's sake. Well, then, he denies that his power to heal the sick is borrowed from the spirits of this or another world; and let us take the Scriptures for proof. 'A kingdom divided against itself cannot stand.' How, then, can he receive friendly aid of the disenthralled spirit, while he rejects the faith of the solemn mystic who crosses the threshold of the unknown to conjure up from the vast deep the awe-struck spirit of some invisible squaw?

"Again, is it by animal magnetism that he heals the sick?

"Let us examine. I have employed electro-magnetism and animal magnetism, and for a brief interval have felt relief, from the equilibrium which I fancied was restored to an exhausted system or by a diffusion of concentrated action. But in no instance did I get rid of a return of all my ailments, because I had not been helped out of the error in which opinions were involved. My operator believed in disease independent of the mind; hence, I could not be wiser than my teacher. But now I can see dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works; and just in proportion to my light perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action; and the mechanism of the body goes on undisturbed. That this is a science capable of demonstration becomes clear to the minds of those patients who reason upon the process of their cure. The truth which he establishes in the patient cures him

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(although he may be wholly unconscious thereof) and the body, which is full of light, is no longer in disease. At present I am too much in error to elucidate the truth, and can touch only the keynote for the master hand to awake the harmony. May it be in essays instead of notes! say I. After all this is a very spiritual doctrine; but the eternal years of God are with it, and it must stand firm as the rock of ages. And to many a poor sufferer may it be found, as by me, 'the shadow of a great rock in a weary land'."

See 1st Edition, "The Quimby Manuscripts", p. 160. Edited by Horatio W. Dresser.

(Words emphasized by italics, by author of Thesis.)

(The day following the publication of the above article", says Horatio W. Dresser, editor of "The Quimby Manuscripts", Mrs. Eddy's remarks were criticized by the Portland Advertiser; and Mrs. Eddy then wrote a second article, replying to the criticism. In it appeared the following paragraph, referring to Quimby and his doctrine:)

"P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth, and is not this the Christ which is in him? We know that in wisdom is life, 'and the life was the light of man.'

"P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection. But we also know that 'light shineth in darkness, and the darkness comprehendeth it not'."

("These excerpts" (says J. A. Dresser, father of Horatio W. Dresser, who was a personal witness of Mrs. Eddy's healing) "are in plain language, and they speak for themselves. The statements are made with too evident an understanding of their truth to be doubted or questioned, or afterwards reversed in any particular. It should be borne in mind that your speaker was there at the time, and was familiar with all the circumstances she relates and the views expressed. The devoted regard the lady formed for her deliverer, Quimby, and for the truth he taught her, which proved her salvation, was continued to be held by her from this time (the autumn of 1862) up to a period at least four years later; for in January, 1866, Quimby's death oc-

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curred, and on February 15, she sent me a copy of a poem she had written to his memory, and accompanied it by a letter as follows:)"

Letter from Mrs. Eddy to Mr. Dresser. Particular attention is called to the date this letter was written and to poem enclosed therein.

"Mr. Dresser:

"Sir,—I enclose some lines of mine in memory of our much-loved friend, which perhaps *you* will not think overwrought in meaning: others must, of course.

"I am constantly wishing that you would step forward into the place he has vacated. I believe you would do a vast amount of good, and are more capable of occupying his place than any other I know of.

"Two weeks ago I fell on the sidewalk, and struck my back on the ice, and was taken up for dead, came to consciousness amid a storm of vapors from cologne, chloroform, ether, camphor, etc., but to find myself the helpless cripple I was before I saw Dr. Quimby.

"The physician attending said I had taken the last step I ever should, but in two days I got out of bed alone and will walk; but yet I confess I am frightened, and out of that nervous heat my friends are forming, spite of me, the terrible spinal affection from which I have suffered so long and hopelessly. . . . Now can't *you* help me? I believe you can. I write this with this feeling: I think that I could help another in my condition if they had not placed their intelligence in matter. This I have not done, and yet I am slowly failing. Won't you write me if you will undertake for me if I can get to you? . . ."

(Signed) MARY M. PATTERSON

(later Mary Baker Eddy)

(Editor's note. "Mr. J. A. Dresser did not respond to this appeal, and Mrs. Eddy had to depend on her own interpretation of Quimby's method.)

See "The Quimby Manuscripts", p. 162-163, 1st edition. Edited by Horatio W. Dresser.

("The poem, which had been printed in a Lynn newspaper, is as follows.")

"Lines on the death of Dr. P. P. Quimby, who healed

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with the truth that Christ taught, in contradistinction to all isms."

"Did sackcloth clothe the sun, and day grow night,
All matter mourn the hour with dewy eyes,
When Truth, receding from our mortal sight,
Had paid to error her last sacrifice?

Can we forget the power that gave us life?
Shall we forget the wisdom of its way?
Then ask me not, amid this mortal strife,—
This keenest pang of animated clay,—
To mourn him less: to mourn him more were just,
If to his memory 'twere a tribute given
For every solemn, sacred, earnest trust
Delivered to us ere he rose to heaven.

Heaven but the happiness of that calm soul,
Growing in stature to the throne of God:
Rest should reward him who hath made us whole,
Seeking, though tremblers, where his footsteps trod."

(Signed) MARY M. PATTERSON
(later Mary Baker Eddy)

See p. 163, 1st edition, "The Quimby Manuscripts".
Horatio W. Dresser, Editor.

SUMMARY

Now in reviewing the evidence submitted from both sides of this controversial subject, we find that in the year 1897, in her article "Inklings Historic", Mrs. Eddy, in summing up what she learned from Dr. Quimby, says: "*Having practiced homeopathy, it never occurred to the author to learn his practice*, but she did ask him how manipulation could benefit the sick." He answered kindly and squarely, in substance, "Because it conveys electricity to them." And then goes on to say: "That was the sum of what he taught her of his medical profession."

In contradistinction to this statement that this was "the sum of what he (Dr. Quimby) taught her" we find that Mrs. Eddy's newspaper articles which she had published in the year 1862, at the time she was healed by Dr. Quimby, in both The Evening Courier and Portland Advertiser, (which have been quoted previously) contain a complete refutation that she had learned nothing of importance from him. In these two newspaper articles, Horatio W. Dresser, Editor of "The Quimby Manuscripts", and

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son of Julius A. Dresser, who was a personal witness of Mrs. Eddy's wonderful healing, says in this connection: "Mrs. Eddy committed herself publicly to the view that Quimby's works were wrought by the Christ-principle, in contrast with the idea that he healed as did spiritists, mesmerisers and magnetic healers." After Quimby's death in 1866, four years later, he goes on to say that Mrs. Eddy made good this view of his work by writing her "Lines on the Death of Dr. P. P. Quimby who healed with the Truth that Christ taught in contradistinction to all isms."

The internal evidences, he then goes on to say, "show that this estimate was the true one, and that every adverse opinion since has been created since 1872."

"The most important date in the whole history," says Horatio W. Dresser, "might be called January 7, 1921, when there came into the editor's hands the entire collection of letters, original writings, copies, and the other material so carefully preserved since the death of Dr. Quimby."

These Manuscripts are a valuable contribution to true Science and true Religion.

See "The Quimby Manuscripts", p. 17, 1st Edition. Edited by Horatio W. Dresser.

Again; in summing up the evidence on both sides we find that Mrs. Eddy, in her article, "THE GREAT DISCOVERY", on p. 24, of her book "Retrospection and Introspection" says: "My immediate recovery from the effects of an injury that neither medicine nor surgery could reach, was *the falling apple* that led me to the discovery how to be well myself, and how to make others well", and declares in most emphatic terms that this direct revelation took place "*in February 1866*", after the death of Dr. Quimby.

(Italics have been added by author.)

In direct contradiction however to this positive statement that Mrs. Eddy makes that her discovery dates from this event taking place in February 1866, let us turn back the pages of Mrs. Eddy's history to the year 1862, four years prior to this incident. Here we find recorded in the Portland Evening Courier an article published by Mrs. Eddy, over her own signature, extolling in glowing language the newly discovered spiritual doctrine and practice of Dr. Quimby, and uses this same specific reference

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and illustration of "*the falling apple*" to illustrate the discovery of this "immutable law" that is demonstrable, and giving him full credit.

Mrs. Eddy's article to The Portland Evening Courier has been reproduced on a previous page, but that paragraph that relates particularly to this "*falling apple*" incident is repeated to substantiate and emphasize the fact that Mrs. Eddy in 1862 did recognize Dr. Quimby as the discoverer and demonstrator of this metaphysical science. This paragraph reads:

"When the startled alchemist discovered, as he supposed, an universal solvent, or the philosopher's stone, and the more daring Archimedes invented a lever wherewithal to pry up the universe, I cannot say that in either, the principle obtained in nature or in art, or that it worked well, having never tried it. But, when by a *falling apple* an immutable law was discovered, *we gave it* the crown of science, which is incontrovertible and capable of demonstration: hence that was wisdom and truth. When from the evidence of the senses my reason takes cognizance of truth, although it may appear in quite a miraculous view, I must acknowledge that as science which is truth uninvestigated." . . .

It is evident, therefore, from this published testimonial made by Mrs. Eddy, that she deemed Dr. Quimby's theory and practice of the utmost importance, for in her own words she says "He gave it the crown of science", but that after Dr. Quimby's death she was not willing to credit him with any inspirational discovery whatsoever.

That Mrs. Eddy accredited Dr. Quimby with healing "with the truth that Christ taught, in contradistinction to all isms" even after the incident of her fall in February, 1866, is evidenced by her writing to Julius A. Dresser on February 16, 1866, beseeching him to help her, and sending him her beautiful tribute to Dr. Quimby in the form of a "Lines on the death of Dr. Quimby."

As the records of Dr. Quimby's teachings and demonstrations are now made available to all in "The Quimby Manuscripts", published by Horatio W. Dresser, which manuscripts and letters indicate that Mrs. Eddy continuously, between the years 1862 and 1866 recognized and eulogized Dr. Quimby as a marvelous spiritual teacher and demonstrator of Christ-truth, it is impossible

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to belie her own acknowledgments to this effect, or to conclude from the irrefutable evidence now available that Mrs. Eddy *certainly did receive spiritual enlightenment through the marvelous healing received through Dr. Quimby's efforts, and through her continuous pupilage under his guidance up to the time of his passing on.*

It is as dishonest and illogical to describe Dr. Quimby as "an uneducated man" and as "an ignorant mesmerist", because, during a certain period in his progressive career he had most carefully and thoroughly investigated and experimented with the theories and workings of Mesmerism and Magnetic healing, in connection with healing the sick, as it would be to describe Mary Baker Eddy as "an ignorant Homeopathist", because at one time in her progressive life she had experimented with the workings of Homeopathy.

Dr. Quimby discarded the theories of Mesmerism and Animal Magnetism, so-called, for the same reason that led Mrs. Eddy to discard Homeopathy, namely, because they had discovered that behind all such phenomenal effects there undoubtedly was a mental cause. At the time Mrs. Eddy called upon Dr. Quimby for help in her extremity, however, Dr. Quimby had carried his investigations beyond the theoretical stage into the demonstrable stage, and for several years had demonstrated his theory as a scientific fact.

The spiritual healing received by Mrs. Eddy through Dr. Quimby in 1862 was indeed "*the falling apple*" incident necessary to open Mrs. Eddy's eyes to comprehend the real significance of both Dr. Quimby's demonstration of the law of Divine Science, and *the significance of her own experiments along similar lines.* No one could have expressed more sincere appreciation of this Christly man than did she, up to the day of his death and for several years thereafter.

It is not the purpose of the Author of this Thesis to seek to try to tear down one popular idol, or institution, only to try to set up another in the hearts of the people, or to try and disprove the great part, along certain lines, that Mrs. Eddy unquestionably had in furthering and promoting the knowledge of Christian Metaphysics, but rather to endeavor to unshackle SPIRIT-truth from the profane hands of any person or organization who would

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seek to come between spiritual man and his Maker by attempting to dictate the bounds of his spiritual activities.

It is the Author's understanding that God has called us, one and all, to cease being "prodigal sons and daughters" and to become "ministers and high priests" in the service of God, and that to do this we must dispel the ecclesiastical delusion implanted in the minds of the people by the professional priesthood, that they, the professionals, are truly and peculiarly appointed and ordained "ministers and priests" but that the ordinary person or layman, as they describe him, is not.

Furthermore, it is the Author's conviction that true Christianity and religion will never be rightly comprehended and practiced until each individual comes to realize his direct spiritual relation to God, and what we are personally expected to do along the line of "ministering" or "serving", as Jesus exemplified it in his own life.

Our direct relationship and at-one-ment with God, comprehended, is of infinitely greater importance than all that any religious organization or inherited religious belief can do for us. Ecclesiastical organizations have largely been the bane of pure and unadulterated religion. The leaven of one truly inspired Christian, demonstrating God-power like Jesus, will leaven more certainly than all organized efforts combined.

Several letters written to Dr. P. P. Quimby, both before and after her seemingly miraculous healing are quoted herewith. The originals of these letters are now in possession of the Manuscript Division of the Congressional Library, at Washington, D. C.

Thus the Author is absolutely opposed to the Papal Hierarchy and the Papal jurisdiction enforced through her Manual of Church Mandates that Mrs. Eddy has set up, in her determination to rule personally over others, and to attempt to confine infinity within the bounds of her very finite organization.

Whilst Jesus is rightly portrayed as the Prince of Peace, yet we find that he also said that "he came not to bring peace, but a sword." When it came to uncovering the secret sins and hypocrises of the carnal mind, his analysis was like a two-edged sword that penetrated to the heart of every situation. To error he said, "Get thee behind me, Satan." To save the patient's life,

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oftentimes, this must ever be so, for until the error, manifesting itself as sin and sickness, is exposed to the light of Truth it continues to enslave and plague the persons afflicted.

As the Christian Science Church Hierarchy, with the "Powers that be" that continue to enslave its membership by Mandate and By-laws that break the First and Great Commandment, and the Second that is like unto it, and refuse to recognize the inherent rights of others, it has been necessary to open up this whole subject that greatly needs airing by placing it before the public. Without animus to anyone, we cast our bread upon the waters, hoping that it may bring rich blessings to everyone concerned.

If the uncovering herein made is applicable to other persons, organizations and institutions, then may the SPIRIT-truth accomplish its perfect work, "turning and overturning" until we all shall come into the "fullness of the stature of Christ."

THIRD SECTION

REPRINTED PORTIONS FROM

"THE CHRISTIAN SCIENCE CHURCH"

By

WILLIAM McAFEE GOODWIN, L. B., C. S.

**CHRISTIAN SCIENCE PRACTITIONER
TEACHER AND LECTURER**

**Published by the Author
WILLIAM McAFEE GOODWIN
Washington, D. C.
1916
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A TIMELY, IMPERSONAL, DISPASSIONATE, ANALYTICAL, UNANSWERABLE DISCUSSION OF THE WEAKNESSES AND INCONSISTENCIES OF THE CHRISTIAN SCIENCE CHURCH ORGANIZATION

BRIM FULL OF AUTHENTIC
INFORMATION

First delivered in Albaugh's Lyceum Theater, Baltimore, Md., as a Lecture, on Thursday, January 13, 1916.

Poli's Theater, Washington, D. C., Sunday, January 16, 1916.

A few additions made since.

Words in italics, for emphasis, by author of this lecture.

REPRINTED PORTIONS
From
WILLIAM McAFEE GOODWIN'S BOOK
"THE CHRISTIAN SCIENCE CHURCH"

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By
WILLIAM McAFEE GOODWIN
December 27, 1915; January 11, 1916;
September, 1916.

Special permission in writing has been obtained from the author, William McAfee Goodwin, to reprint or quote from his book, entitled "The Christian Science Church," in whole or in part.

Unnumerable references and much data has been omitted that appears in the published edition of this book.

INTRODUCTION

Chapter 1

Permit me at the outset to state that this lecture is not delivered under the auspices of the Christian Science Church, nor authorized by it, but is given upon my own individual responsibility; nevertheless I will add in justice to the Church, the public and myself, that my only sources of information have been, (1) the Holy Bible; (2) the writings of Mary Baker Eddy; (3) the official publications of The First Church of Christ Scientist, in Boston, Mass., U. S. A., otherwise known as "The Mother Church"; and (4) a personal experience of over fifteen years as an active member of the Christian Science Church and a professional practitioner of Christian Science Mind-healing therein.

Every word I utter will bear the closest scrutiny, and I can assure you that if there should be a Christian Scientist within the hearing of my voice, and I sincerely trust that there may be a number present, it will receive that scrutiny; and should I by any chance be so unfortunate as to make a misstatement or misrepresent a fact the attention of the public will more than likely be called to it through your daily papers.

NOTE: Special permission has been given Arthur E. Overbury to reprint or quote all or any part of this Lecture and book, in connection with the publication of his Thesis, entitled, "Mary Baker Eddy's Challenge to the World, Accepted and Answered", by Arthur E. Overbury, under my copyright of September, 1916.

THE CHRISTIAN SCIENCE CHURCH

MY POSITION

Chapter III

While I, (William McAfee Goodwin) have voluntarily withdrawn my membership from the Church, I entertain the greatest love and affection for the organization and all connected therewith, officially and otherwise; and believe I am doing it and them and all mankind good, in the highest sense of that term, by the step I have taken and in the method I am pursuing. My one yearning desire is to promote the objects for which that organization was originally founded.

My whole object and aim is to be instructive, constructive, corrective and purifying, and this is in harmony and accord with the most prominent quotation from "Science and Health" appearing upon the walls of The Mother Church edifice, just under the great organ pipes, behind the pulpit, to wit:

**"WHEN ERROR CONFRONTS YOU, WITHHOLD NOT
THE REBUKE OR THE EXPLANATION WHICH DE-
STROYS ERROR."**

(Science and Health 452:13)

Christian Scientists will kindly note that the quotation reads, "destroys error," and not, "destroys individuals"; and that to this quotation there are at least fifty correlative passages throughout "Science and Health."

I believe thoroughly in the great benefits to be derived from church organization, when and so long as *the organization is true to the high purpose for which it was established and founded*; but I withdrew from the Christian Science Church organization: 1st. Because I feel that the By-laws governing The Mother Church policy are, in at least one very important and several more than minor instances, unchristian, unjust and inconsistent; the truth of which I shall try to substantiate to your satisfaction. 2nd. Because the five . . . men constituting the Christian Science Board of Directors of The Mother Church—which is the sole governing authority of the Church, and from which there is no appeal—have taken the position that the Church Manual, as it stands today can and shall never be amended nor changed; notwithstanding they have and possess the full legal authority to amend and change it, as is evidenced by the charter powers granted by the Commonwealth of Massachusetts, and in the deed

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of trust given to the Christian Science Board of Directors by Mrs. Eddy under date of September 1, 1892, a copy of which deed is published in the Church Manual. 3d. Because I saw no way whereby I could be of service to the cause of Christian Science in correcting these conditions while remaining within the organization.

THE CHURCH MANUAL

Chapter IV

In alleged support of their contention that the by-laws in the Church Manual must forever remain as now published, the Christian Science Board of Directors had published in *The Christian Science Sentinel* for August 22, 1914, over three years and a half after Mrs. Eddy's decease, a copy of a letter written to them by Mrs. Eddy under date of February 27, 1903, nearly eight years before her decease, in which she advised, "Never abandon the by-laws nor the denominational government of The Mother Church. . . . None but myself can know, as I know, the importance of the combined sentiment of this Church *remaining* steadfast in supporting its *present* by-laws."

Within less than three weeks, however, after the receipt of that letter, changes were made in those very by-laws (Executive Members, March 17, 1903), and more radical changes were *constantly* being made therein up to a very short time before Mrs. Eddy's disease.

From the date of that letter, February 27, 1903, to the date of Mrs. Eddy's decease, December 3, 1910—nearly eight years—sixty-one differing editions of the Church Manual were published. The eighty-ninth edition of the Church Manual, which was the last edition published before Mrs. Eddy's decease, and which is the edition published today, is a radically different book from the Church Manual of February 27, 1903, the date of the letter the Christian Science Board of Directors claims as its authority. Hence the question arises: "How shall Christian Scientists of today, throughout the field, interpret that letter of February 27, 1903?" Will they hold to the present edition of the Church Manual, the eighty-ninth edition, or will they revert to

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the edition of the Church Manual to which that letter has special reference, the twenty-eighth edition? The editions, as I said before, contain fundamentally different by-laws.

Mrs. Eddy distinctly states in her work entitled "Miscellaneous Writings" (148:12), and also in the preface to "The Church Manual" (3:9), that the by-laws contained therein "were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events."

If the "logic of events" necessitated such radical changes in the Manual during the fifteen years of its existence prior to Mrs. Eddy's decease, or from 1895 to 1910, as to require eighty-nine differing editions and eleven separate copyrights under the names of three or four differing people, where is the warrant for believing that, simply because Mrs. Eddy has deceased, the "logic of events" during the past five years and more and throughout eternity to come has not warranted, and will not continue to warrant, other changes? Surely the simple incident of Mrs. Eddy's passing has not put a stop to the eternal, ever onward march of the "logic of events".

No, the real reasons, as I conceive them now, why the Christian Science Board of Directors assumes its present stand regarding the government of The Mother Church is to be found:

1st. In its belief that it is not strong enough to hold the organization together without alleging and pleading with the field that the Manual was Mrs. Eddy's personal demonstration, and that in gratitude for our healings we should show Mrs. Eddy's personality respect by striving to conform to its inconsistent and unchristian by-laws; or

2d. In a deed from one Albert Metcalf, conveying a small piece of property to the Christian Science Board of Directors for the purpose of erecting thereon the present extension of The Mother Church in Boston, a copy of which deed may be found on page 137 of the Manual, at the very end of the appendix, a portion of the book hardly ever read, not included in the Concordances, and never referred to so far as I can recall. The supposedly vital clause reading as follows: "*This property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker Eddy,*

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the author of the text-book, 'Science and Health with Key to the Scriptures,' be given therefor."

The Board of Directors *seems* to be afraid that if it changes the letter of a single by-law, and I use the word "letter" here advisedly, for I believe the Board has, by an arbitrary interpretation and ruling, partly changed and "annulled" the effect of at least one very prominent by-law (Sec. 4, p. 87), such action may invalidate the title to this small piece of property, which is now completely covered by a two million dollar church edifice! In other words, it would seem that the attempt has been made by someone to barter the advancement of the cause of Christ and the fulfilment of his specific teachings and instructions for a mess of pottage!

This brings me to a feature I have not been able to reconcile in my thought. Notwithstanding the Church Manual, which finds its force under the laws of the Commonwealth of Massachusetts, provides specifically that "The Christian Science Board of Directors shall consist of five members. They shall fill a vacancy occurring on that Board after candidate is approved by the Pastor Emeritus" (who was Mrs. Eddy), and also that the clerk, and the treasurer, the editors, and the manager of The Christian Science Publishing Society, and the manager of the general Committee on Publication are to be elected "by a unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus (Mrs. Eddy) given in her own handwriting", and that still other elections and acts by and of the Board must have Mrs. Eddy's written consent and approval.

During the five years and more since Mrs. Eddy's decease the Board has filled a vacancy occurring in its membership, and has continued to elect the officers mentioned annually without "the consent of the Pastor Emeritus (Mrs. Eddy) given in her own handwriting." I believe its action has been absolutely legal, for the laws of the land certainly cannot require the fulfilment of impossible conditions. But why is it not just as legal and right for the Board to harmonize the by-laws of The Mother Church so as to conform to the unquestioned, and specifically admitted, teachings and instructions of Christ Jesus?

Is it because

- 1st. That for reasons of their own, they do not care to? or
- 2d. That while they are *not* afraid of serious trouble aris-

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ing from the members within the organization, regarding their selection and election of officers, they *are* afraid of possible trouble arising with the heirs of Mr. Albert Metcalf regarding the piece of property mentioned? Even if under the present laws of the Commonwealth of Massachusetts a change in the letter of any of the by-laws of the Manual—which the Board now has the legal right to make—would seem to affect their title to this piece of property, what is there to prevent the Board from going before the Legislature of the Commonwealth of Massachusetts and having a law passed enabling it to make the necessary changes and amendments to the Manual so as to make it conform to the unquestioned and specifically admitted teachings and instructions of Christ Jesus, without incurring a defect in this aforesaid title, even as it did go before the Legislature for the special enactment of a law to enable it to accept Mrs. Eddy's bequest?

Again, when reading the Manual, of any given edition, one can never tell whether it, in and of itself alone, really contains the true law of the Church for the period it purports to, or not! For instance, in the eighty-ninth edition, the edition which has supposedly been in force since Mrs. Eddy's decease in December, 1910, we read that certain officials of The Mother Church and of The Christian Science Publishing Society "shall each keep a copy of the Seventy-third Edition and of subsequent editions of the Church Manual; and if a discrepancy appears in any revised edition, these editions shall be cited as authority." The Seventy-third Edition referred back to the Fifty-seventh Edition and subsequent editions as authority, and so on. The "subsequent editions" did record discrepancies and radical changes, but how is anyone to know what they all are unless he keeps familiar with the whole set? There are very few such sets in existence.

HIGHER LAW

Chapter V

"But in the event the letter of the present Church Manual cannot be legally changed without affecting the title to the piece of property mentioned, there is at least one rule of conduct that is

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every whit as authoritative, yea, more so than is the Manual itself, and it is so patent that it instantly appeals to the reason and common sense of everyone; and no one in the least familiar with the four Gospels should mistake its meaning! Mrs. Eddy iterated and re-iterated "Follow your Leader only so far as she follows Christ." (Messages, 1901 and 1902.) "Lean not too much on your Leader. Trust God to direct your steps. Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beautitudes and the teachings and example of Christ Jesus." (Message, June 4, 1899.)

CHURCH BY-LAWS

Chapter VI

"Now, to be specific. The Manual contains no provision, as do so many church manuals, disciplines, etc., of the nearly two hundred different Christian church denominations, respecting theater going, gambling, dancing, cardplaying, etc., and I would not have it do so; but it does contain this provision: "A member of this Church shall not *patronize* a publishing house or bookstore that has for sale *obnoxious* books" (44:8).

The word "Obnoxious" has a wide range of definition; from simply "objectionable" to "offensive", "detestable" and "repugnant". That book which might appear "obnoxious" to one person might not appear "obnoxious" to another person, even among so-called loyal Christain Scientists. But, be that as it may, if this by-law was enforced no member of a Christian Science Church could ever patronize any bookstore or publishing house whatsoever, except the one owned by the Christian Science Church in Boston, and this deals only in the ecclesiastical literature of the denomination: for every bookstore has on its shelves some books that are at least "objectionable" to some one for some reason. Of course no one ever pays any attention to this by-law, or gives it a second thought, even if it was written by Mrs. Eddy, or consented to by her.

If the very people who today constitute the membership of the Christian Science churches had listened to the advice, counsel and admonitions of their former pastors and churches they

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would, in the great majority of instances, never have read the Christian Science literature. They have to that extent risen above ecclesiastical domination and mental slavery; only, however, to submit to it possibly in a more subtle form for a time. But if they have in the past had the courage to face the misunderstandings, criticisms and condemnation of their loved ones, and the churches of their youth, they will again arise and throw off every restraint the church of their adoption would seek to impose upon them which is not founded upon reason, intelligence, and the clear, unquestioned teachings of Christ Jesus. The people of this nation have witnessed one long, bloody, heart-rending struggle for and in behalf of freedom from physical slavery, to say nothing of the Revolutionary War of 1776, but it is even now engaged in an infinitely greater struggle. A struggle for intelligent mental freedom! The people of our day and age are becoming more and more enlightened. They are amenable to reason and to love, but they are demanding that they "be shown". They resent, and rightly, the idea that they are wards and responsible to guardians. They believe in individual freedom and abhor paternalism. I cannot believe that they have any more stomach for ecclesiastical domination respecting what they shall and shall not read than they have for the doctrine of the divine right of kings or tyrannical political domination and physical slavery!

There is another by-law which provides that "a member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science," (Sec. 11, p. 43.) This the Board of Directors occasionally enforces in part, against some of the professional practitioners advertising in *The Christian Science Journal*, but I have never heard of its being enforced at all against a layman, although the layman is equally included within its provisions. Other by-laws that are not enforced are those entitled "A Rule for Motives and Acts", "No Malpractice", "Joining Another Society", "Church Organizations Ample", "Defense against Malpractice". . . .

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HEALING VS. TEACHING

Chapter VII

"A great deal is said in the Christian Science churches and written in their periodicals relative to the authority for Christian healing being inseparable from the authority for Christian preaching and teaching, but little, if anything, is now mentioned about the authority for Christian preaching, teaching, or lecturing being inseparable from the authority for Christian *healing*! In fact the open policy of the Christian Science Church is absolutely opposed to any freedom of speech or conscience whatsoever; notwithstanding Mrs. Eddy always insisted upon this right *for herself*, declaring, "Has God entrusted me with a message to mankind? Then I cannot choose but obey." (Message of 1901.) "Spiritual rationality and free thought accompany approaching Science and cannot be put down. They will emancipate humanity and supplant unscientific means and so-called laws." (S. & H. 223:21.) "The consciousness which is most improved struggles to articulate itself." (Message, 1901.) In this respect no Christian church in all the world can compare with it. Yet *every* Christian argument that can be used or employed in Christian Science as authority for healing the sick by spiritual means, or prayer alone, can be used with equal force with reference to *teaching* and *lecturing*. There is absolutely no Christian authority to be found anywhere for divorcing the two. The attitude of the present so-called Christian world on these subjects would be highly amusing if the results were not so serious. The popular Christian churches tell *their* people that they must follow Christ Jesus' command and *preach* the Gospel to "every creature" throughout the whole world, *but* that the time for healing the sick by spiritual means, or prayer alone, has past. While on the other hand the Christian Science Church tells *its* people that they must all follow Christ Jesus' command and every one heal the sick by spiritual means, or prayer alone, unless their prospective patients were born of Roman Catholic parents or have been baptised in the Roman Catholic Church, *but* that the time for *preaching* or *lecturing* or *teaching* the Gospel has passed, *except* for the very few to whom it has given a monopoly. And *both* the popular churches and the Christian Science Church point to and quote the same identical Scriptural references for their authority.

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Christ Jesus, the Founder of Christianity, in his commands, instructions and practice, made absolutely no distinction whatsoever between the duty of his followers to *preach, teach, lecture and heal*; nor can any church which claims to present the teachings of Christ Jesus, or take him as their Ensample, divorce the one from the other, and succeed *truly* in the mission they have undertaken. A true Christian church can be founded and permanently maintained only upon what Christ Jesus himself taught and did. The essentials of which were the *preaching* of the good news; the *healing* of all manner of sickness and sin by spiritual means, or prayer alone; and *teaching* men that they must love the Lord their God with all their soul, mind and strength, and their neighbor as themselves, and showing and explaining to them how this could all be practically accomplished here and now. Everything else was purely incidental and commentary.

Now, if we will not individually and collectively take Christ Jesus frankly upon his own terms, and practice what he taught as essential, let us at least be honest with ourselves and cease our claims to be Christians."

(Italicized by A. E. O.)

CHRIST JESUS THE ONLY AUTHORITY FOR CHRISTIAN SCIENCE

Chapter VIII

"Mrs. Eddy asks the question, "Are Christ's teachings the true authority for Christian Science?" and then she answers her own question most positively in two words, "They are." (See "Miscellany", p. 232.) Also on page 192 of "Science and Health" she makes the unqualified statement: "We are not Christian Scientists until we leave all for Christ." And thus, ever conscious of the fact that Christ Jesus was the only Ensample for Christian Scientists, as she specifically states in the Manual (41:1 and 2) itself, and elsewhere ("Misc. Writings", 258:4), and never losing sight, to her very last day on earth, of the fact that her sense of Christian Science was "feeble" . . . (S. & H. 577:28), and that she, though "rejoicing in some progress", was still "a

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willing disciple at the heavenly gate, waiting for the Mind of Christ", as she states in her preface to "Science and Health", (1X:17), constantly seeking more light up to her very last hour on earth, enjoined her followers over and over again to follow her only insofar as she followed Christ, and added, "I fail to know how one can be a Christian and yet depart from Christ's teachings." ("Miscellany" 228.) "Past, present or future philosophy or religion, which departs from the instructions and example of the great Galilean prophet, cannot be Christ-like." ("Miscellany" 220). . . .

"Bear in mind always that Christianity is not alone a gift, but that it is a growth Christward; it is not a creed or dogma,—a philosophical phantasm,—nor the opinions of a sect struggling to gain power over contending sects and scourging the sect in advance of it. Christianity is the summons of divine Love for man to be Christlike—to emulate the words and the works of our great Master. To attain to these works, men must know somewhat of the divine Principle of Jesus' life-work, and must prove their knowledge by doing as he bade: 'Go, and do thou likewise.'" ("Miscellany", p. 148:24.) Note: "Miscellany", refers to Mrs. Eddy's book "First Church of Christ, Scientist, and Miscellany."

PROMISCUOUS HEALING

Chapter X

"Notwithstanding the correct *practice* of Christian Science Mind-healing is of much more vital interest and importance to suffering humanity, in its hour of sore need and distress, as Mrs. Eddy distinctly asserts in the Manual (p. 92), than is, or can be, the *teaching* of its principle to perfectly well, healthy and happy people, yet in the face of this fact the Manual provides that anyone throughout the entire world, whether he be a member of the Christian Science Church, or not, who has, or who claims to have, a practical understanding of the Christian Science text-book, "Science and Health," absolutely independent of the question as to whether he has *studied* with one of the favored few or not, which means sitting through not more than one course or series of not more than ten or twelve lectures, may go into the sick-room—the innermost sanctuary of a man's home—

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and then and there practice Christian Science Mind-healing professionally, ministering to those whom that man holds nearest and dearest, and who may be lingering in the most critical of conditions. And I am in full accord and agreement with the Manual respecting this, for two reasons: (1) Because it is Christian and Scriptural; and (2) because no sick person or member of a family are going to call in an individual to help them in the hour of distress and extremity unless they have good and sufficient reasons to believe that that individual is competent to cope with the situation, and has in the past been of practical service to other patients.

Yet on the other hand, the Manual specifically provides that the *teaching* of this great, practical principle of a healthy, happy, successful, harmonious life, right here and now, *shall be confined to a very restricted few.*

For verification of the above statements I respectfully refer you to page 49 of the Manual, where it reads as follows:

"NO MONOPOLY. Sec. 30. A Scientist shall not endeavor to monopolize the healing work in any church or locality, to the exclusion of others, but all who understand the teachings of Christian Science are privileged to enter into this holy work, and 'by their fruits ye shall know them'."

Language could not make the effect of this by-law more universal in its application, and it is so very important that I am going to take the liberty of re-reading it to you.

Yet, notwithstanding this provision for the encouragement of the *universality* of the practice of "promiscuous" Christian Science Mind-healing, which is in full accord with Christ Jesus' specific command, we find on page 85 of the Manual, Section 9, the following by-law, which reads:

"TEACHERS MUST HAVE CERTIFICATES. A member of this Church shall *not teach* pupils Christian Science unless he has a certificate to show that he has been taught by Mrs. Eddy or has taken a Normal Course at the Massachusetts Metaphysical College or in the Board of Education."

While on page 92 of the Manual it is provided that *only* those persons possessing this aforesaid certificate shall be deemed loyal (true or trustworthy) teachers of Christian Science.

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THE MASSACHUSETTS METAPHYSICAL COLLEGE

Chapter XI

"Now this course in the Massachusetts Metaphysical College, under the direction of the Board of Education of The First Church of Christ, Scientist, in Boston, Massachusetts, is not anywhere as long, or as thorough as its name would seem to imply. In English-speaking countries, when we refer to a college, we instantly think of an incorporated institution, employing many teachers and instructors, giving instruction in the liberal arts and commonly requiring four years for the completion of its course. Now the Massachusetts Metaphysical College in Boston has only one teacher or instructor, and can *never* have more; its sessions, now and since December, 1907, convene on the first Wednesday in December of every third year, and continue for not more than one week! Any member of the Church throughout the entire world who has previously practiced Christian Science Mind-healing for three years may *apply* for admission to this one week's course, and thousands of applications are always on file. In other words, a member of the Church must have experimented upon the public, under the cloak of the Church, until such time as he can support himself through his practical understanding and demonstration of Christian Science in the public and professional healing of disease for a period of at least three years before he may apply for this one week's instruction in Christian Science in the Massachusetts Metaphysical College. Or to state it differently, he must prove his practical understanding of the subject before he may be taught it. Does some one want to remind me that this one week's course by its one teacher is not an ordinary course, but a normal course? Then I might reply: "More's the pity!" A normal school is a school for the instruction and training of teachers, those whose business it is to teach others, or to impart knowledge in a clear, thorough and systematic manner. The Christian Science Church acknowledges freely to the world that it only requires one teacher one short week in which to properly prepare thirty pupils for its authorized denominational work as teachers. No Christian church in the entire history of the world, so far as my research has disclosed, provides for so little institutional training, notwithstanding the work of the professional Christian Science practitioner and teacher includes branches not touched by other churches.

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Surely this speaks volumes for the simplicity and easy comprehension and demonstration of the Christian Science doctrines! Then the less reason for maintaining the greatest *teachers' monopoly* in the history of the ecclesiastical world.

For while *qualified thousands may apply*, not more than thirty pupils from throughout the world *can be admitted* and receive the instruction. The instruction must be confined to the Holy Bible and to Mrs. Eddy's published writings, all of which are at your disposal.

There is absolutely no secret, cryptic, or unpublished doctrine; unless, indeed, "the elders" have begun to gather and store up "traditions" and to substitute and teach them for the word of God, as the hierarchies of old were wont to do. Mrs. Eddy, however, distinctly states in "Science and Health," the only standard or authorized text-book on the subject of Christian Science other than the Holy Bible, that "this volume contains the *complete science of mind-healing*" (p. 147), and further, "A Christian Scientist requires my work Science and Health for his text-book, and so do all his students and patients. Why? First: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind" (p. 456). The Manual itself specifically states that whatever is requisite for teaching or healing is contained in the books of the Discoverer and Founder (p. 43), and that if they teach or practice contrary thereto they shall be dropped from the Church (pp. 55, 56).

At any rate, under the provisions of their alleged unchangeable Manual, these teachers, after receiving their certificates evidencing the fact that they have received one week's instruction in the Massachusetts Metaphysical College, under its one teacher, are authorized to go forth and teach not more than *one* class of not more than thirty non-Roman Catholic pupils each year, and they must confine their instructions to forty-two out of six hundred pages of text in the Christian Science text-book, "Science and Health". (The chapter, "Recapitulation", pp. 465-497, and the Platform, pp. 330-340.) Nor can a pupil ever sit through more than one such class, which consists of from ten to twelve lectures, unless his teacher deceases, is excommunicated, or withdraws from the Church.

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STATISTICS

Chapter XII

In April, 1906, the number of living graduates of the Massachusetts Metaphysical College authorized to teach Christian Science Mind-healing, as advertised in the columns of *The Christian Science Journal*, the oldest official organ of the Church and which each month carries the advertisement of every church and society, every officially recognized teacher and professional practitioner, or member of the Church devoting his or her entire time to the healing work, was only four hundred and thirty-five. Of these three hundred and thirty-one were women, and one hundred and four men. However, in a number of instances those thus authorized to teach were husband and wife, and where this occurs only one—the husband or the wife, but not *both* the husband and wife—may teach one class of not over thirty non-Roman Catholic pupils per year.

This reduced the number of available teachers to three hundred and ninety-four.

In *The Christian Science Journal* for June, 1916, there were only four hundred and twenty-seven graduates advertised, three hundred and twenty being women and one hundred and seven men; but eliminating the thirty-seven instances where both husband and wife were graduates, we have today just exactly three hundred and ninety authorized, available teachers, in spite of the fact that during the ten years interval one hundred and twenty new teachers (thirty each in the classes of December, 1906, 1907, 1910 and 1913) were authorized by the Church, as provided for in the Manual.

From 1881, the year in which Mrs. Eddy first opened the Massachusetts Metaphysical College, to Oct. 29, 1889, the date on which she closed it, over four thousand students were taught by her. She re-opened the College in 1899, ten years later, as an auxiliary to The Mother Church. From 1899 to 1907 the College held its one week sessions once a year, but thereafter only once in every three years. Since 1907 the average has been only *ten* new teachers per year, as against thirty new teachers in the years just preceding.

So you begin to realize that while thirty new teachers are now duly authorized every third year, or an average of ten new teachers per year, this increase is far from being a net increase.

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It does not quite fill up the gaps made by those deceasing, or withdrawing, from the organization. It scarcely maintains "the four hundred." A maximum number of available teachers or instructors for a religious teaching which the Church hopes, and its Founder prophesied, shall include the entire world! This maximum number of instructors is just six per cent of the present number of instructors in the allopathic schools of the United States (See p. 585 of the World Almanac, 1916), to say nothing of the instructors in the various other medical schools of this country, such as the homeopathic, eclectic, osteopathic, etc., and the one thousand five hundred and sixteen teachers in the theological schools of this country; none of which would think of limiting its course of instruction to one week, nor the number of its pupils to thirty. This maximum number of four hundred authorized teachers of Christian Science Mind-healing throughout the entire world is just forty-three per cent of the number of instructors at present employed by Columbia University in New York City, which is only one out of over five hundred and twenty-five universities and colleges in the United States devoted to higher education.

At this rate, accepting the present figures given by the New York World Almanac for 1916, page 514, it would take four hundred authorized teachers of Christian Science Mind-healing, teaching their maximum number of pupils per year, 5,416 years to teach the 65,000,000 Protestant Christians in North America alone; or 14,304 years to teach the 171,650,000 Protestant Christians throughout the world. An additional 10,000 years to teach the 120,000,000 Catholic Christians, other than Roman Catholics. Then an additional 90,236 years to teach the 1,082,828,826 non-Christians in the world. There would then still remain 272,860,000 Roman Catholics, or sufficient work for 22,738 years that they could not teach. These figures make absolutely no allowance for any increase of population during the coming years, but even so, "the four hundred" authorized teachers have been given a monopoly by the Church for period of at least 114,540 years in which to teach every one now in the world, with the exception of the Roman Catholics, the Science of Christian Mind-healing! For it is taught that every member of the Church should receive "Class Instruction," *and it often does not go well with those who do not do so.* I would have you bear in mind, in this connection, that the whole historical period of man to date is only 7,425

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years according to the Byzantine era, or 5,677 years according to the Jewish era, which number of years represent but from five to six per cent of the time that would be required to teach the people of the world at the present limited rate of instruction. If this is not a monopoly, the greatest ecclesiastical monopoly in the history of the world, the very thing Mrs. Eddy expressly depreciated, I should like to be shown why!

I do not think the other churches and Christian denominations need entertain much fear regarding the growth of the Christian Science Church, and its serious inroads upon their membership, when we bear in mind that . . . Mary Baker Eddy distinctly teaches that "*Systematic teaching* and the student's spiritual growth and experience in practice *are requisite* for a thorough comprehension of Christian Science" (S. & H., p. 461:31); and again, on page 493, line 9, where she asks the question: "Will you explain sickness and show how it is to be healed?" and then she answers her own question by stating: "The method of Christian Science Mind-healing is touched upon in a previous chapter entitled, "Christian Science Practice. A full answer to the above question involves teaching, which enables the healer to demonstrate and prove for himself the Principle and rule of Christian Science or metaphysical healing."

In addition to these and other quotations the Church Manual provides that "no member of this Church shall advise against class instruction" (87:12).

MONOPOLY

Chapter XIII

"Now, friends, what would you think of a real college, and a normal college at that, which would limit its course leading to a teacher's diploma or certificate to *one week*, its faculty to *one* instructor, and its active alumni throughout eternity to approximately *four hundred*? And its President and its Board of Education or Directors claiming that *it*, and *they alone*, of all the schools and people throughout the entire world, were *properly qualified* to correctly teach and rightly interpret a text-book on mathematics, hydraulics, engineering, astronomy, or any other

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practical subject, which text-book claimed *within itself* to contain absolutely all that was necessary to gain the practical and demonstrable understanding thereof; and which text-book was for sale to the public throughout the world, and was actually in the hands of ten thousands of people who were making a daily study and satisfactory practical application of its teachings in the various problems arising in their business?

The situations are absolutely parallel. The Christian Science text-book, and mind you, it is always referred to as a text-book, Science and Health with Key to the Scriptures," contains the principle, the explanation and the demonstrable rules of life; for it has been proven . . . to be just as practical in its application to the healing of sickness and disease, poverty, sorrow, worry and care as is the principle of mathematics to the solution of a problem in engineering, and I submit to you in all seriousness that it is no more necessary to take a *one week's course* at the Massachusetts Metaphysical College, with its *one teacher*, in order to teach Christian Science Mind-healing properly and satisfactorily than it is to take a one week's course at Harvard University in order to teach arithmetic properly.

What the public wants is not a Diploma or a Certificate, with their very indefinite signification, but the lucid understanding of a principle and a rule which they may put into intelligent practice or operation whenever the necessity arises, and which shall bring forth satisfactory results. No! The correct teaching of practical Christianity cannot be cornered by any person, or by any one institution, and its limited alumni, in the face of the direct commands of Christ Jesus to the contrary. A man's individual right to select his religious teacher, in any denomination, is just as sacred as his individual right to select his practitioner or physician. (See "Christian Science: Its Legal Status," p. 62).

Henry Ward Beecher, in an essay on "Religious Freedom", December 22, 1873, wrote as follows:

"It is inherent in the fundamental falsity of this idea, that any body of men on earth are commissioned to govern any other body of men by reason, or by their conscience, on the supposition that they are nearer to God than others. It is not the New Testament idea, which says, 'Ye are all brethren.' There is democracy for you! Brotherhood never harmed anybody, because brotherhood proceeds ever with justice for its instrument, in the spirit of benevo-

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lence and love, and works by sympathy, works by the heart more than by the head. Now, the moment that any man stands among his fellowmen and says, 'I own God, and I own all God's decrees, and I am empowered to enforce them upon you, and I bring down all that is terrible in the world to lay it upon the imagination, and upon the fear, and upon the conscience, and upon the conduct and the life of men'—the moment that any man has taken possession of that vast and populous invisible realm, that very moment, of necessity, he becomes an enemy to liberty, a leader toward captivity, and men are bound by him to be servants.

"So, then, if men are oppressed by the church, it is only because, through weakness, they invite it; it is because, through indifference, they permit it. Who are the makers of ecclesiastical despots? Weak men. Power is not easily oppressed. Strong, robust, round, and all-sided men are not often oppressed as citizens, they always escape. It is the poor, the ignorant, those who do not know how to defend themselves, that in civil things or in the intellectual realms are oppressed, and in moral realms as well; and the remedy for ecclesiastical oppression is, make the common people stronger and wiser. Give them intelligence, and make them understand that indifference to religion is invitation to despotism; that those men who have faith in God and have faith that God is Father, believe also in manhood and men. Give to men earnestness, consciousness of their own affairs, self-respect and knowledge, and then insist upon it that they shall use them; give to men this spirit, and there shall be found no priest and no bishop that shall govern them except as the air governs the flowers, except as the sun governs the seasons, for the sun wears no sceptre, but with sweet kisses covers the ground with fragrance and with beauty. One soul has a right to govern another . . . but by authority and machinery and systematic creeds or dogma, no man has a right to govern another, nor can he, if those other men are not weak, effeminate, indifferent, infidel."

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PRIMITIVE CHRISTIANITY

Chapter XV

"You will find on page 17 of the Church Manual that when Mrs. Eddy, on April 19, 1879, first organized the first "Church of Christ, Scientist," in Boston, Massachusetts, her resolution read as follows:

"To organize a church designed to commemorate the word *and* the works of our Master, which should reinstate *primitive* Christianity *and* its lost element of healing."

In other words, it was Mrs. Eddy's *desire* to organize a church, the unchanging purpose, aim, and intention of which are to recall and to fix in the memory, the verbal expression, the conversations and discourses, the message and commands, together with the *methods*, activity, efforts and practical results achieved by our Master, Christ Jesus, which should restore to its former state the religion established by him, "and its lost element of healing."

Every Christian church and denomination, without exception, acknowledges that "the words and works of *primitive* Christianity" included personal or individual *preaching, teaching, and lecturing*, as well as *healing*; (*What else, in addition to "its lost element of healing" could it have included?*) and every Christian church of which I have knowledge, with the single exception of the Christian Science Church, is pleading with its members for a larger percentage of them to dedicate their lives and prepare themselves for that holy work of preaching, teaching, and lecturing.

The excellent editor-in-chief of the Christian Science publications, who is also the ranking member of the Christian Science Board of Directors, in a leading editorial in *The Christian Science Sentinel* for November 30, 1907, recognized the truth of this when he said:

"The *most hopeful sign* of the times is that the *churches* and writers upon religious subjects are at last recognizing the indivisibility of our Master's gospel and the need for returning to the Christianity of the early centuries, when both preaching and healing—words and works—were required of those who 'named the name of Christ'. . . , we must assume and do assume that the religious world is at last awakening to the necessity of

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preaching and practicing the entire Christian gospel. . . .”

On page 300 of her book, “The First Church of Christ, Scientist, and Miscellany,” Mrs. Eddy’s last work, in the course of an article written to *The New York Commercial Advertiser*, in reply to “A Priest of the Church,” she says:

“If, as this kind priest claims, these things, inseparable from Christian Science, are common to his church, we propose that he make known his doctrine to the world, that he *teach* the Christianity which heals, and send out students according to Christ’s command, ‘Go ye into all the world, and preach the gospel to every creature’, ‘Heal the sick, cleanse the lepers, raise the dead, cast out devils’.”

If Mrs. Eddy considered this good Christian doctrine and advice for the Roman Catholic or Episcopal Church, why is it not good Christian advice to the Christian Science Church?

On page 190 of this same book (Miscellany) she writes:

“Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all people, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with ‘signs following.’ Jesus declared that his teaching and practice would remain, even as it did, ‘for them also which shall believe on me through their word’.”

UNDERSTANDING AND DEMONSTRATION

Chapter XVI

“Mrs. Eddy distinctly teaches that we can only demonstrate, or practically prove, what we *first* thoroughly understand. “In order to apprehend more”, she says on page 323 of “Science and Health”, “we must put into practice what we *already* know. We must recollect that Truth is demonstrable *when* understood, and that good is *not understood until demonstrated*.” On page 141:13-16 she says: “In healing the sick and sinning Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus,” and on page 345 she says: “One who *understands* Christian Science can heal the sick on the divine

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Principle of Christian Science, and *this practical proof is the only feasible evidence* that he does understand this Science." And again on page 329 she further says: "In Science we can use only what we understand. We must prove our faith by demonstration." The spiritual requisites she designated as essential in the individual are the same whether he be a teacher or a healer.

If then, we individually have and possess a sufficient *understanding* of the doctrines of Christian Science, as set forth in its standard text-book, to demonstrate or prove the truth of them in the practical and professional healing of the sick and the sinful, "according to Christ's command," there is absolutely no reason under Heaven why we cannot *tell, teach, or impart* that understanding by which we accomplish these truly wonderful results to a perfectly healthy person or persons in a class room or from the platform, *but every reason why we should!* "According to the teachings of . . ." (the Christian Science) text-book, if we are competent to do the one we are also competent to do the other; if we can heal the sick according to its teachings it is because we understand its teachings, and that which you understand you can explain or make plain or clear to another, in a word, *teach*; for according to the Standard Dictionary "understand" is defined, "To have full and clear knowledge or mastery of; to have thorough comprehension of."

There are at least twelve specific instances in "Science and Health with Key to the Scriptures", where Mrs. Eddy positively *directs* practitioners to *teach*.

Two of such specific instances are herewith quoted, the first appears on page 34:10-17, to wit:

"If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up his cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor—the receptive thought—they will bring in the millennium."

Also on page 37:16 to line 10 next page, we read:

"When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works? Those who procured the martyrdom of that righteous man would gladly have turned his sacred career into a mutilated doctrinal platform.

"May the Christians of today take up the more practical im-

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port of that career! It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear ye these imperative commands: ‘Be ye therefore perfect, even as your Father which is in heaven is perfect!’ ‘Go ye into all the world, and preach the gospel to every creature!’ ‘Heal the sick!’ ”

Mrs. Eddy then goes on to say:

“Why has this Christian demand so little inspiration to stir mankind to Christian effort? Because men are assured that this command was intended only for a particular period and for a select number of followers. This teaching is even more pernicious than the old doctrine of foreordination,—the election of a few to be saved, while the rest are damned; and so it will be considered, when the lethargy of mortals, produced by man-made doctrines, is broken by the demands of divine Science.”

TEACHING

Chapter XVII

“Now, if it is your duty as a Christian Scientist or as a professional practitioner to teach a sick person, when your utterances may affect his very sense of life itself, where, in the name of reason, is the logic in prohibiting you from teaching the perfectly well man the *modus operandi* of his restoration to health and happiness? And especially so when the specific command of Christ Jesus is to teach as well as to heal! A monopoly in *teaching* is just as unsavory as a monopoly in *healing*, and both boycotts and monopolies are against the laws of our country, to say nothing of the laws of God and the specific instructions of Christ Jesus.

There are also at least seven specific instances in “Science and Health with Key to the Scriptures” where Mrs. Eddy impresses upon readers and students the necessity for them to work out their own salvation from *their* highest understanding of truth as taught by Christ Jesus. (See “Science and Health,”

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3:11 ;22:11; 23:26; 99:6; 426:16 442:26; 443:11.) And if this is so they should be able to do so unmolested by other Church members.

What are you going to do then, my friends, when your Leader, Mrs. Eddy, distinctly teaches one thing in her standard text-book "Science and Health with Key to the Scriptures" which conforms to Christ Jesus' precepts and example *in general, and then makes most positively conflicting statements* in the Church Manual? I, for one, am going to strive my utmost to follow the text-book. It was the truth contained in that book which healed me, and which has given me the only sense of joy I have ever known in this life; while trying to reconcile the Manual and to conform to its inconsistencies, and to the changing whims of those in authority at headquarters, has given me more trouble than any other one thing since I became interested in Christian Science.

From the time Mrs. Eddy closed the Massachusetts Metaphysical College, Oct. 29, 1889, and discontinued the active work of personally teaching individual students herself, she expressly recognized the right and duty of all to Teach as well as to Heal, in order to "fulfil the commands of Christ", as is evidenced on page 47 of her book "Retrospection and Introspection" (published in 1891), where she says: "After having received instructions in a Primary class from me, or a loyal student, and afterwards studied thoroughly Science and Health, a student can enter upon the gospel work of teaching Christian Science, and so fulfil the command of Christ".

NOTE: In the earlier editions of "Retrospection and Introspection", which were first published in 1891, two years after Mrs. Eddy closed the Massachusetts Metaphysical College, the paragraph just quoted reads as follows: "A Primary Class student, richly imbued with the spirit of Christ, is a better healer and teacher than a Normal class student who partakes less of His love. Having received my instructions in a Primary class and afterwards studied thoroughly Science and Health, the student should not hesitate to enter upon this privileged gospel work, and so fulfil the command of Christ." (In these earlier editions Mrs. Eddy then proceeds to say:) "Yea, an apt Bible scholar and consecrated Christian, by deeply dipping into my last revised Science and Health, may even enter into this field of labors without any personal instruction, beneficially to himself and the race. . . . My conscien-

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tious scruples about diplomas, the recent experience of the Church fresh in my thoughts, and the growing conviction that everyone should build on his own foundation, subject to the one Builder, God, all these considerations moved me to close my flourishing school".

And for seven or eight years following, Christian Science practitioners *did teach students as well as treat and heal patients.*

It might be well to note in this connection that the resolutions passed at the special meeting of the Massachusetts Metaphysical College Corporation, October 29, 1889, dissolving the corporation and closing the college, contained the following paragraphs *in addition*, to those published on page 49 of (Mrs. Eddy's book), "Retrospection and Introspection," to-wit:

"*Resolved*, That an Institution for instruction in Christian Science, which is the highest, purest, and noblest of all teaching, should be of a spiritual formation wholly outside of material regulations, forms, or customs.

"*Resolved*, That we find no platform in Christ's teachings for such material methods of instruction in Christian Science, and we must come into the meekness of his methods as we rise in Christian experience." (See *Christian Science Journal*, December, 1889, Vol. 7, p. 455.)

Why were these omissions made? And why the other revisions in the text as now printed in "Retrospection and Introspection?" *Certainly common honesty should demand that formal "Resolutions" be published as they are passed!*

What then was it, do you suppose, that caused Mrs. Eddy later to attempt, consciously or unconsciously, to set aside, or to nullify in part, this recognized and admitted command of Christ Jesus to all of his followers, and to restrict the *teaching* of the Good News? You will find the reason given by her on page 575 of *The Christian Science Journal* for March, 1897, as follows:

"NOTICE

"The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing March 14th, 1897.

"'Miscellaneous Writings' (a new book which Mrs. Eddy has just published on February 10, 1897) is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.

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"The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it shall render him liable to lose his membership in this Church.

(Signed) "MARY BAKER EDDY."

You will note that this notice specified Christian Scientists in the United States and Canada. As a matter of fact, this in reality included all the Christian Science practitioners and teachers throughout the entire world at that time, with the exception of six ladies, five in England and one in Scotland. Why these six ladies were exempt I cannot conceive, unless it was that the little teaching they would be able to do over there would not materially affect the sale of the new book. I cannot believe Mrs. Eddy meant to imply that there were no "true thinkers" outside of the United States and Canada!

If "Miscellaneous Writings" was "calculated to prepare the minds of all true thinkers" in the United States and Canada to "understand the Christian Science text-book more correctly than a student can," or could, for the space of one year from March 14, 1897, to March, 1898, I cannot see why this does not still hold good. Why the necessity for any personal teachers or instructors today? Or during any other specified twelve months in these two particular countries? Why not just advise every one in the United States and Canada today, who desires to understand "Science and Health," to simply purchase a copy of "Miscellaneous Writings" and quietly read it?

But the great question is: What scriptural authority or right had Mrs. Eddy or any of her advisers for saying that her published works were the only proper instructors for mankind during any particular hour, day or year, or for any particular country, in the face of Christ Jesus' specific command to the contrary? We have full and lucid text-books on other practical subjects, such as mathematics, engineering, hydraulics, etc., *but the world has never seen the time when it did not feel the need for the personal teacher as well.* In this instance I do not feel that Mrs. Eddy or her advisers followed Christ!

But, when the particular year specified by Mrs. Eddy had finally run its course, do we find the teachers and practitioners

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restored to their former estate and permitted to fulfil the acknowledged instructions of Christ Jesus?

Let us see.

On page 781 of *The Christian Science Journal* for March, 1898, we read as follows:

"NOTICE

"I hereby notify the field that on March 1st the year expires in which Christian Scientists were requested to abstain from teaching. Today my message to you is that loyal students from the Massachusetts Metaphysical College who have proven themselves good and useful teachers may instruct two classes of not over thirty (30) students during this ensuing year.

"May our God that is Love teach us this year how to serve Him. May the dear, faithful laborers who are not required to teach this year, 'Wait patiently on the Lord, and He will renew their strength' for that which is to come.

(Signed) "MARY BAKER EDDY."

The significant phraseology of these two "NOTICES" cannot possibly escape your attention. In the first "NOTICE" Scientists were enjoined *not to teach*, and should a member of the Church fail to obey this injunction it rendered him liable to lose his membership in the Church; while in the second "NOTICE" this most positive injunction is now referred to as a "request to abstain from teaching." The second "NOTICE" restricts the privilege of teaching to persons who years before had graduated from the Massachusetts Metaphysical College, and limits them to just two possible classes of not over thirty pupils during the one ensuing year. This "NOTICE" closes with a veiled promise to those thus deprived of the privilege of teaching, in the face of Christ Jesus' specific and acknowledged commands to the contrary, of something indefinite which was yet to come.

That which came, however, was very far from that which they had a right to expect! The September following, just six months after this second "NOTICE" appeared, announcement was made that the Massachusetts Metaphysical College, which had been formally dissolved October 29, 1899, with the positive understanding that it was closed for good, as that method of teaching was not Christian, would be re-opened the following January under the auspices of the Board of Education of The Mother Church, which Board of Education had just been organ-

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ized. This "NOTICE" contained, not the expected permission to resume teaching "and so fulfil the command of Christ," but, on the contrary, further restrictions respecting teaching. And the history of the College since, has ever been towards further and further restrictions respecting teaching, until the Manual of to-day says in effect that only four hundred of all the people on earth may at any one time during the future history of the world "enter upon the gospel work of teaching Christian Science and so fulfil the command of Christ," and that these four hundred may teach, *not* "every creature," but a total of not over thirty non-Roman Catholics each year, and that this teaching must be confined to forty-two pages in the text-book, and the course average from eight to twelve lessons, or lectures. It is worthy of attention and comment that these two "NOTICES" written by Mrs. Eddy, and of such great historical interest and importance, should have been overlooked (?) by the compilers of Mrs. Eddy's last work!

The Christian Science Board of Directors and the editors of the official periodicals protest constantly and most vigorously against a Doctors' Trust (S. & H. 161:11-23), and participated most actively (whether they say such participation was "not official," or not) in the organization and support of the National League for Medical Freedom, but insist themselves upon maintaining "officially" the closest kind of a Teachers' Trust, and that, too, in spite of the most positive instructions of Christ Jesus, whom they would have the world believe they follow! He who said to all mankind, "heal the sick," said also to all mankind, "preach," "teach."

NOTE: Over one hundred Scriptural references from the New Testament and twenty-five references from "Science and Health with Key to the Scriptures" in support of the call to true Christians to both "preach the Good News and heal the sick" are then quoted by William M. Goodwin in his book. Furthermore he goes on to say, "Because some one think I have overlooked them, it may be well for me to call attention to 1 Corinthians 12:28; Romans 12:3-8; and Ephesians 4:11. The supposed differences in individual offices here mentioned resulted, not from arbitrary acts on the part of a personal God, but from the individual's degree of understanding of God and His laws. In no sense can they be made to apply to favors bestowed by church Boards." (See "Science and Health", page 135:26).

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In Ephesians 4:13, Paul immediately declared that "we all" are to come into the "unity of the faith and of the knowledge of the Son of God, unto the perfect man, unto the stature of the fulness of Christ," and necessarily we, individually, in that degree fulfill equally the offices of apostles, prophets, evangelists, pastors, teachers, and healers. (Col. 2:10; 4:12; John 1:16; 1 Cor. 1:30, 31.) Paul himself specifically laid claim to the possession of several of these alleged separate offices. (2 Timothy 1:10-12; 1 Timothy 2:6, 7; Colossians 1:25.)

In the event, Paul, great preacher though he was, had taught in conflict to Christ Jesus, that would afford no excuse to professing Christians, for Christians base their hope of salvation *not upon Paul* but upon the precepts and example of Christ Jesus."

(The Author of this compilation would comment also on the fact that Mary Baker Eddy herself exercised her full God-given rights to manifest the Christ in manifold ways, filling successfully the position of author, publisher, pastor, teacher, lecturer, editor, and general supervisor over all the affairs of her church, as well as practitioner in the healing of the sick, and successfully defended her inalienable right to do so. According to the Mandates issued by her, however, only to few specially privileged persons does she grant like privileges,—privileges and duties that are the inalienable right of every Christian to exercise, unfettered by the personal edicts of any man, or woman.)

Again quoting from William McAfee Goodwin's book, p. 104, we read: . . . unless the Christian Science Church mends its own ways officially, in the harmonizing and enforcement of its By-laws so as to conform to the admitted teachings of Christ Jesus, and in the individual conduct of the lives of its members in at least several respects, "the evil days" will surely come upon it. Its decadence and disintegration as an organization will have begun. (See Luke 13:15.)

Religions are in constant flux. There is no standing still; and when an organization or an individual refuse to advance in the direction of their high purpose and calling, it and they have then and there begun to disintegrate. Institutions perish; human rights are imperishable.

The disintegration of church organizations begins, as the past history of the world has proven, when the *hierarchies* or *ecclesiastical rulers* begin to think more of church organization

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rules and rituals, the washing of pots and pans, than they do of stimulating a love for, and exemplification of, the Christ-life. (See "Science and Health", p. 133:13-15.) When they allow the attention and enforcement of monopolistic church rules to overshadow the necessity for living a God-like life, they veto, or nullify in affect, the principle, teachings, and example of Christ Jesus, which the church claims to exemplify and which furnishes its only excuse for existence.

Mrs. Eddy tells us in her dedicatory message to the Concord, N. H., church, the church of her own town, and which, by the way, was a gift from her, "our reason for Church edifices is, that in them Christians may worship God—not that Christians may worship Church edifices!" and it is in no sense doing violence to the sentiment when it is paraphrased to read, "our reason for church organization is, that through it Christians may facilitate the true worship of God and His Christ, and promote the practical application of the understanding thereof—not that Christians may worship Church organization and unchristian By-laws and restrictions!"

Every tendency now seems to point to the transfer of the affections from the text-book, and the exemplification of the principle of life contained therein, to the Manual and its monopolistic church organization rules. In other words the subtle argument is presenting itself that the text-book, "Science and Health" was written, not so much for the people of this particular age, but for the people of the indefinite future; notwithstanding Mrs. Eddy's many direct statements to the contrary contained therein. While the Manual, they contend, and especially those monopolistic provisions which the Board select to enforce, must be observed now, and throughout eternity in addition.

Again, to state it differently, it is the old, old story, repeated so often throughout the history of religions since the days of Moses and his journeyings through the wilderness. The people seem to fall so easily and so soon into the temptation to forsake the great essential idea and motive involved and to worship only its type and symbol.

Today the question uppermost in the Christian Science Church activities seems to be not so much "what are the teachings of Christ Jesus, and our text-book, "Science and Health", with respect thereto, and how can we better exemplify those teachings in our lives and the more quickly heal the sick and

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reform the sinner," but rather, "what will the Christian Science Board of Directors think about our branch church organization, our new church edifice and our sales of The Christian Science Monitor?"

But another Hezekiah will arise, as in the days of old, and break in pieces the brazen serpent that Moses had made, for in those days the Children of Israel did burn incense to it; instead of worshipping the Father in spirit and in truth.

While completely ignoring, and in effect repudiating, some very direct, positive and unquestioned Christian doctrines specifically enunciated by Jesus, as recorded in the gospels, they will on the other hand expatiate eloquently and at length upon inferential quotations from Scripture to bolster up a position they have assumed or want to carry into effect, as for example the Christian right to charge fees for professional services rendered in treating patients and teaching students. I agree fully with the Church regarding the question of fees, but on the other hand I would like to see this religious organization which claims so much manifest a greater degree of consistency regarding things that are more vitally important even than fees.

Christ Jesus specifically taught that "the first of all the commandments," or the foremost and most vitally important of all divine injunctions, mandates or authoritative orders, or laws requiring absolute obedience, *was active and positive*, in contradistinction to the seemingly negative and passive inhibitions of the Mosaic decalogue.

It requires *the doing of something* and is stated in the absolute, peremptory and authoritative imperative mood. "Thou shalt love." There is nothing equivocal about these words. To love is to manifest preeminent kindness, devotion, affection, goodwill and tenderness without expectation of reward. Absolute honesty, sincerity, justice and courtesy are its invariable and essential accompaniments. There is absolutely no divine or Christian duty greater, superior to, or entitled to more earnest consideration than this. Hence, as sin is disobedience to the divine command, or the violation or transgression of the immutable law of God, the greatest possible or most heinous sin conceivable is lack of conformity to the greatest commandment,—in a word, *not to love*". . .

In the chapter on "Christian Scientists and the law," Mr. Goodwin says:

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It would be most interesting to know what attitude The Mother Church and the branch churches of the Christian Science organization would assume, when their officials and representatives were appearing before the various courts and legislatures pleading their cause respecting their right to charge for and receive remuneration for their services some judge, public official or interested citizen should raise the point that they themselves are not coming before the courts and legislatures with clean hands. *That they were not the Christians they claimed to be.*

That while they were insisting upon the right of all Christian Scientists, and Christians in general, including readers of their text-book to make constant endeavors *to heal the sick* as a religious and Christian duty, and insisting further upon their right to charge for and receive just compensation for their efforts in this direction unmolested by the state, the Church itself unjustly and unchristianly prohibited those same Christian Scientists, their own people, from fulfilling their Christian duty in teaching their patients and others the *modus operandi* of their healing work, in conformity with the teachings of their standard text-book and other writings of their Leader, and the one specific command of Christ Jesus which is recognized by all Christian religionists, a command which always appeared in direct connection with the command *to heal the sick*, which they are so tenaciously insisting upon; and that before they plead for a sense of justice from the hands of non-Christian Scientists they should first set their own house in order, and establish justice, equality, and right amongst themselves, for how can they expect it from others if they do not practice it among themselves.

Bearing in mind the attitude assumed by The Mother Church, respecting the command of Christ Jesus to all of his followers to teach, preach and lecture throughout all nations; and the stand it has taken against all people who have at any time been identified with the Roman Catholic Church,—does it not seem like deliberate and wilful deceit and hypocrisy on its part to circulate such literature as the booklet entitled “Christian Science, Its Legal Status”, (especially pages 1-12, 18-20, 25, 26, 36, 39, 58 and 71), which booklet is the official legal brief of the denomination issued by the Church for the use of Christian Scientists and their friends in litigation and legislative matters?

The very first statement in this legal brief is the quotation of Christ Jesus' command respecting *universal teaching and*

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preaching! The protest against monopoly throughout this brief is most eloquent, but it is every whit as much of an indictment against The Mother Church itself as it is against those at whom it is aimed.

In the official legal brief of The Mother Church, entitled, "Christian Science: Its Legal Status," page 30, we read as follows:

"An ordinary education supplies all the information upon material subjects which is needed for the successful practice of Christian Science. Success in this practice depends not on material knowledge, but on spiritual qualifications gained through labors that far transcend the effort required to win a college diploma. What a student could get at a medical college would not help him to heal the sick as Jesus did. Christian healing is based on the truth of spiritual being; it calls for knowledge of deific law and causation; it depends on the power that is available through the prayer of spiritual understanding; it requires that apprehension of divine Principle which constitutes absolute Science."

RECAPITULATION

Chapter XXII

A vulnerable point in the Christian Science Church organization today, and in the lives of the so-called loyal Christian Scientists is the dishonest position assumed in claiming that Christian Science is a revival of *the full gospel of Christ Jesus on earth*. As a matter of fact, the Church studiously separates the office of *teaching* from that of *healing*, in spite of its full knowledge and admission that Christ Jesus placed both *teaching* and *healing* on one and the same basis. Mrs. Eddy distinctly states in "Science and Health", page 138, "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning. . . . Our Master said to every follower: 'Go ye into all the world, *preach the gospel* to every creature! . . . *Heal the sick!*

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... *Love thy neighbor as thyself!*" It was this theology of Jesus (this branch of Science which treats of God, and the true relation of God to man as taught and expounded by Jesus) which healed the sick and the sinning."

And, notwithstanding this flagrant inconsistency on their part, they unblushingly continue to criticize, judge and condemn, directly and indirectly, not only in "Science and Health" (142:4), but in the columns of their periodicals, the popular churches for their separation of the healing by spiritual means, or prayer alone, from the teaching, preaching and lecturing. Now if the Christian Science Church assumes the authority and right to divide Christ Jesus' command, and put teaching and healing upon *different* bases, how can it honestly and consistently protest against the other churches separating the command to suit themselves? One church has every bit as much authority for conducting this unholy divorce procedure as the other, while as a matter of fact, no church has any authority whatsoever to divide or revise the command of the Master at all. That is if we recognize that Jesus as the Great Wayshower.

For an organized religion that claims to be a revival of primitive Christianity, the Christian Science Church presents some startling flaws. First and foremost of which is its distinct repudiation of the universal *preaching, teaching and lecturing* specifically enjoined by Christ Jesus, and in the same breath its encouragement of all its members and all its readers of its textbook to heal the sick by spiritual means, or prayer alone.

Instead of following the specific command of Christ Jesus to "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe (or teaching them to conform their actions and practice to, to follow carefully or keep religiously) all things whatsoever I have commanded you," as they claim to do, they first *greatly restrict the office of teaching* in general and *positively prohibit* all their members from teaching a Roman Catholic, and will not publish the card of any practitioner whom they know will treat a Roman Catholic or ex-Roman Catholic in case of sickness.

The only command which the officials of the Christian Science Church really seem to try to encourage and insist upon is that all the members of the Church and readers of "Science and Health" endeavor to heal the sick. The things the Christian

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Science Board of Directors will indict members of the Church from the organization for, or excommunicate them for, seem to be, not the violation of the Ten Commandments, or the Great command of Christ Jesus, but the violation of the provisions of governmental policy of the organization, even when these conflict with the specific and admitted commands of Christ Jesus. From the standpoint of an organization the Christian Science Church, . . . would seem to imply little more than a close business corporation masquerading under the cloak of Christianity, and maintaining a Teachers' Trust, or monopoly, for a healing system that can be and is encouraged to be practiced by anyone and everyone.

In an article written for The Boston Herald, March 5, 1905, in her book, "First Church of Christ, Scientist, and Miscellany", p. 268, Mrs. Eddy states most positively, "On what hath not a 'Thus saith the Lord,' I am as silent as the dumb centuries without a living Divina." If this be true, then there are some very vital provisions in The Christian Science Church Manual, promulgated in her name, with which she had absolutely nothing to do. For instance, there is absolutely no "Thus saith the Lord" providing for the division of the commandment of Christ Jesus respecting *preaching, teaching, lecturing, and healing*. If there could have been found such a provision providing for the division of this commandment the arguments of the Christian Scientists throughout the past years before the legislatures and courts of this and other lands would have fallen flat and proved of no avail whatsoever. The great reason why the Christian Science Church and practitioners of Christian Science Mind-healing have been permitted to pursue the even tenor of their way, to a greater or less degree, is because they have at all times insisted that their healing work was a religious and Christian function and duty; that he who said, "*And as ye go, preach, saying, The Kingdom of Heaven is at hand,*" also specifically commanded in the very next breath, "*Heal the sick.*"

But when the Christian Science Church members in turn say to the governing authorities of the Church, "You recognize that it is our individual Christian duty to *heal the sick* and urge us to do so; why object to our *lecturing, preaching or teaching the modus operandi of this healing*, when the command of Christ Jesus to do all these things is one?" "We have no record in the Bible that spiritual healing was ever accomplished by others

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than those who *both* taught and preached; in fact the healing was ever the witness to, or the proof of, the truth of the preaching." The Board of Directors of the Christian Science Church immediately cry, "Heresy!" "Disloyalty to Mrs. Eddy!" and if the protesting members have the courage of their conviction and elect to act in accordance with their understanding, they are more than likely to shortly find themselves discredited throughout the Christian Science field and no longer a member of the organization. So long as it is to the interest of the organization to quote Scripture, its officials will do so, and do it well; but when Scripture interferes with their monopolistic ideas then they will be "as silent as the dumb centuries without a living Divina" insofar as the public generally is concerned.

OBEDIENCE

Chapter XXIII

"Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things.' If in one instance obedience be lacking, you lose the scientific rule and its reward: namely, to be made 'ruler over many things.' A progressive life is the reality of Life that unfolds its immortal Principle." (Miscellaneous Writings, 116.) "Honesty in every condition, under every circumstance, is the indispensable rule of obedience. To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience." (Miscellaneous Writings, p. 118), writes Mrs. Eddy, and I think she meant this to apply to the organization as well as to individuals, including herself. Consistency could not demand less.

Recognizing that absolute honesty and sincerity are essential characteristics of Christianity, for there can be no love without them, Mrs. Eddy unhesitatingly advises, "Better suffer a doctor infected with smallpox to attend you than be treated mentally by one who does not obey the requirements of divine Science." (Science and Health with Key to the Scriptures, 235:4.) "Tak-

NOTE: In William McAfee Goodwin's book, "The Christian Science Church," from which these extracts and chapters are being copied, there are exhaustive references given to sustain his various points, both from the Bible and from Mrs. Eddy's works.

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ing the livery of heaven wherewith to cover iniquity, is the most fearful sin that mortals can commit. I should have more faith in an honest drugging-doctor, one who abides by his statements and works upon as high a basis as he understands, healing me, than I could or would have in a smooth-tongued hypocrite or mental malpractitioner." (See Miscellaneous Writings, p. 19.) "It is just to say that generally the cultured class of medical practitioners are grand men and women, therefore they are more scientific than are false claimants to Christian Science." (Science and Health, p. 164.)

INTOLERANCE

Chapter XXIV

Another vulnerable point in the Christian Science Church organization today is the inconsistent and unchristian attitude of Christian Scientists respecting the question of the toleration of other people toward themselves and their views; and the deliberate and malicious misrepresentation, on their own part, of other people's attitude and position.

Christian Scientists plead most eloquently and persuasively with the public through the press and on the platform for the toleration of their views, and for their method of presenting truth as they understand it to the world; and they maintain officials in every community whose business it is to watch and to report to headquarters every statement made regarding Christian Science and materia medica, and to make such corrections and explanations as may be deemed necessary and expedient. In this regard they are shining exponents of the doctrine of preparedness. But, on the other hand, they themselves manifest the greatest intolerance towards those of their own faith who happen to differ with them regarding a matter of Church rules, By-laws and government; unhesitatingly resorting to the boycott and other unchristian means and methods, voicing in unmistakable terms their adverse opinions regarding others, irrespective of their truth or falsity. You would never think that they had ever read or heard of the incident and its lessons recorded in the ninth chapters of both the gospels Luke and Mark, where we

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are told that "John answered him, saying, 'Master, we saw one casting out devils in thy name (or in accordance with your teachings and instructions), and (or but) he followed not us (he refused to join our organization): and we forbade him, because (not that he was teaching and acting and living contrary to your great precepts, nor even because he was 'in error,' or mentally malpractising, but because) he followed not us.' (Because, for some reason sufficient unto himself, he did not see fit to identify himself with Jesus' organization, church or society, and did not care possibly to work under their By-laws.) But Jesus said, 'Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.'" There is no more direct or positive instruction regarding Christian conduct in the Bible, not even that which commands Christians to *preach, teach and heal*.

Yet notwithstanding all this, a most careful research throughout the columns of the voluminous authorized literature on the subject of Christian Science fails to disclose a single editorial or contributed article bearing upon or commending an observance of this command as recorded in both Mark and Luke, and I know it has been called to the attention of the authorities more than once. Their official brief ("Christian Science: Its Legal Status", p. 45, 55), however, unhesitatingly quotes judicial decisions referring to this Christian doctrine, making it applicable in favor of the Christian Scientists as against the medical doctors. The word of God is a two-edged sword, cutting both ways instead of just one way as The Mother Church heads would have it. It would also like to have Gamaliels' advice (Acts 5) operate in just one way.

Their attitude seems to be like that of the Pharisees of old, who, in spite of the fact that they were the strictest of churchmen in good standing, absolutely loyal to the by-laws, ritual and governing authority of the physical organization, which they tenaciously maintained had been established by Moses himself, could not, nevertheless, escape the deservedly withering denunciations of Christ Jesus, who, we all admit, exemplified the

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true law of Moses, and who plainly told them that the publicans and the harlots would go into the Kingdom of Heaven,—attain the practical understanding of Truth, the harmony and joy of life, before they themselves of the Temple would.

On the subject of the true interpretation of "Loyalty" Mr. Goodwin quotes Mrs. Eddy's definition, which Christian Scientists will do well to try to obey, rather than to obey Mandates and By-laws that compel obedience to personality instead of to God, and trespass upon the divine rights of the individual.

This definition reads:

"By loyalty in students, I mean this,—allegiance to God, subordination of the human to the divine, and strict adherence to divine Truth and Love."

(See "Retrospection and Introspection", p. 50:19.)

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MARY BAKER EDDY'S

"CHALLENGE TO THE WORLD

to furnish a single instance of departure in one of my works from the highest possible ethics," published on p. 247, "Miscellaneous Writings," is hereby answered.

May it result in true constructive action being taken by the Christian Science Board of Directors of The Christian Science Church Hierarchy, over which they hold absolute control, to remedy existing basic errors that are affecting the whole religious world, and may it serve as well to benefit all religious organizations which seek to bring the knowledge of true spiritual Science and true Religion to the hearts of men without humanly interfering with the sovereign rights of individuals to rejoice in their *direct* relationship with God or their *direct* communion with God in Spirit and in Truth.

CONCLUSION

In conclusion the Author of this Thesis presented solely in the interests of true Science and true Religion and with the desire only that good shall prevail, takes this occasion to endorse the recent statement of William McAfee Goodwin regarding Mrs. Eddy when he said: "Like yourself, I recognize that Mrs. Eddy has brought to the world a co-ordinated comprehension of Christ-truth in many ways and for this I am profoundly grateful."

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